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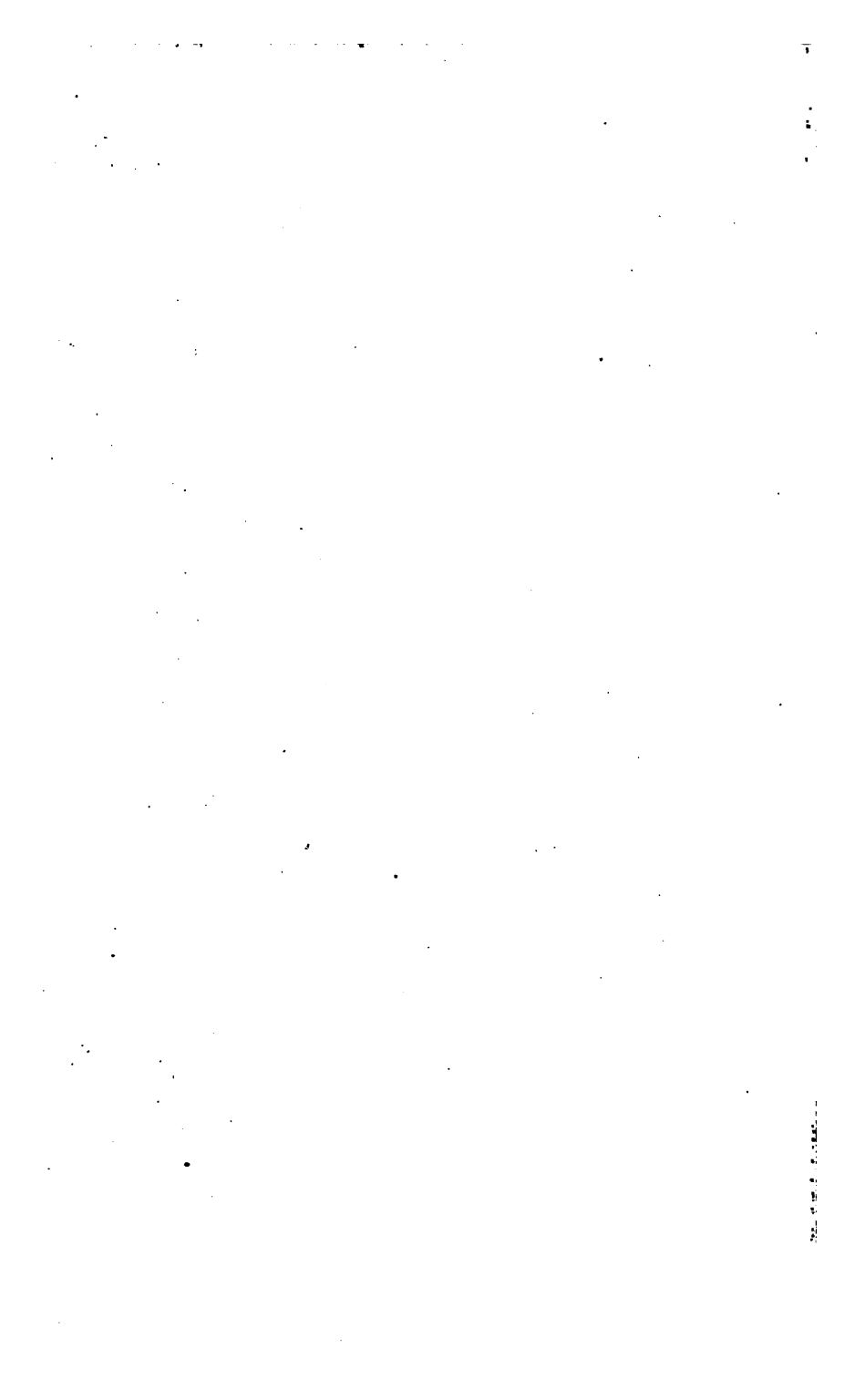
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THE
P H Œ N I S S Æ
OF
EURIPIDES,

FROM THE TEXT, AND WITH A TRANSLATION OF
THE NOTES OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

PARTLY ORIGINAL, PARTLY SELECTED FROM OTHER COMMENTATORS;

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ,
DAWES, VIGËR, &c. &c.

EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

BY THE REV. J. R. MAJOR, M.A. M.R.S.L.

MASTER OF WISBECH GRAMMAR SCHOOL.

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ΥΠΟΘΕΣΙΣ.

ἜΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστρεφεί τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνείκην φυγὰς ὃ ἐκείνος εἰς Ἄργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου· κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιόχρεων στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπονδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντας δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἑτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἐδύνατο· Πολυνείκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἔαν ὁ παῖς Κρέωντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἡρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἐκτείναν. Ἑτεοκλῆς δὲ καὶ Πολυνείκης μονομαχῆσαντες ἀνέκλινον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὐρούσα νεκροὺς τοὺς υἱοὺς, ἀνέκλινε ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφήν· Πολυνείκην δὲ ἀκήμενον ἐβρίψεν Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ᾧ μὲν οὐ φυλάξας τὸν ἀνθρώπων νόμον, ἐφ' ᾧ δὲ τὴν ὀργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλεήσας.

Χρησμός δοθεὶς Λαίῳ.

Λαίῃε Λαβδακίδῃ, παῖδων γένος ὄλβιον αἰτεῖς ;
δόσω τοι φίλον υἱόν· ἀτάρ σε πεπρωμένον ἐστὶ
παιδὸς ἐοῦ χεῖρεςσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρπασας υἱόν· ὁ δ' ἠδ' ἐξαιτό σοι τάδε πάντα.

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τὴνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα·
 ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ,
 Πολύδαρον ἐξέφυσε· τοῦ δὲ Λάβδακον
 φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λαΐον.
 ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως, 10
 Κρέων τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφυ·
 καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ
 ἔβeto, γαμεῖ δὲ Λαΐος μ'· ἐπεὶ δ' ἄπαις

adds θεῶν, a word which has crept in, from whence I know not. Yet in other places I have noticed it as redundant. In a fragment of the Pirithous, where is commonly read, *Σὲ τὸν αὐτοφύη, τὸν ἐν αἰθερίῳ Ῥόμβῳ πάντων φύσιν ἐμπλέξανθ'*, the Schol. on Apoll. Rh. iv. 144. has *σὲ τὸν αὐτοφύη, πάντων θεῶν αἰθέρα Ῥόμβῳ*. Brunck has correctly ejected θεῶν from Hippol. 1139. (1143. Musgr.); although that passage does not seem even thus sufficiently expurgated. But this word is more frequently wanting than superfluous. In Androm. 270. *ἄκη βροτοῖς θεῶν ἐγκαταστήσαι τινα*, the editio princeps has only *βροτοῖσιν*. In Soph. Phil. 992. *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*, Aldus omits the second *θεοὺς*. In Aristoph. Pac. 938. *ὥς πάνθ' ὅς' ἂν θεὸς θέλῃ, χῆ τύχῃ κατορθοί*, Aldus and both the Juntine edd. omit *θεὸς*, but it is supplied by the Schol. and by Suidas under *πάνθ' ὅς' ἂν*, iii. p. 18. In Soph. Ed. C. 1623. *φθέγμα δ' ἐξαίφνης τινὸς θάψεν αὐτὸν*, we must read *φθέγμα δ' ἐξαίφνης τινὸς Θεῶν ἐθάψεν*. On the other hand, in Herc. Far. 310. *ὃ χρὴ γὰρ οὐδεὶς μὴ θεῶν θήσει ποτὲ*, which no one, I suppose, understands, read, *ὃ χρὴ γὰρ οὐδεὶς μὴ χρεῶν θήσει ποτὲ*. A tragic writer in Plut. Cons. ad Apoll. p. 103. B. says, *τό τοι χρεῶν οὐκ ἐστὶν ἡ χρεῶν ποιείν*. In the next verse the Schol. interprets *φοῖν. ἐναλ. χθόνα*, the island Tyros. PORSON. Cf. 211. 647. *Κάδμος ἔμole τάνδε γὰρ Τύριος*. Otherwise *ἐνάλιος* is the same as *παράλιος*, as in Iph. A. 165. *Ἐμολον ἀμφὶ παρακτίαν Νάμαθον Ἀδελίδος ἐναλίας*. Potter: the

sea-washed coast of fair Phœnicia.

9. (ἐκ) δὲ τοῦδε: on this ellipse see Hec. 380.

10. "Euripides invented the method of explaining his subject in a prologue, or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy, or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.—I am the goddess Venus.—I am Mercury, son of Maia.—I am Polydorus, son of Hecuba.—I am Jocasta.—I am Andromache. (Eur. Hipp., Ion, Hec., Phœn., Androm., Iph. Taur.)" Travels of Anacharsis, v. 263.

κλήζομαι for *εἰμι*, as Eur. Hipp. 2. *θεὰ κέκλημαι Κύπρις*, where see Monk. Matthiæ cites Virg. Æn. ii. 677. *cui parvus Iulus Et pater et conjux quondam tua dicta relinquitur?*

11. *ἐκ μιᾶς γαστρὸς* J.: a reading, which, provided the words are transposed, seems probable, from Hom. Il. Ω. 496. *ἦς ἐκ μηδός*. If this is the true reading, the received one has originated from v. 167. PORSON. Burges appositely refers to Theognis, 204. *Οὐδ' ἦν ἐκ γαστρὸς Κύρνε μιᾶς γέγονη*.

12. Bos rightly supplies *ὄνομα*. PORSON. Cf. Hec. 21. Schæfer suggests *καλεῖν* as the ellipse, referring to Porson's note on Orest. 1662.

ἦν, χρόνια λέκτρα τὰμ' ἔχων ἐν δάμασιν,
 ἔλθων ἔρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα 15
 παίδων ἐς οἴκους ἀρσένων κοινωνίαν.
 ὁ δ' εἶπεν· ὦ Θήβαισιν εὐῖπκοις ἄναξ,
 μὴ σπείρε τέκνων ἄλοκα δαιμόνων βίᾳ·
 εἰ γὰρ τεκνώσεις καὶδ', ἀποκτενεῖ σ' ὁ Φῶς,
 καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. 20
 ὁ δ' ἠδονῇ δούς, εἷς τε βακχεῖον πεσὼν,
 ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,

14. χρόνια, Schol. ἡγουν χρονίως ἐπὶ πολλὴν παράτασιν ἔχων τὴν μετ' ἐμοῦ συνολικσιν ἐν τοῖς δάμασιν.

15. Schol. ἔρωτᾷ μὲν τῆς ἀπαίδας τὴν αἰτίαν αἰτεῖ δὲ τῆς ἀφρονογονίας τὴν ἐδότηαν.

16. κοινωνίαν, consuetudinem, δμιλίαν, Musgr., erroneously. The sense is: *ut ipse et ego communes liberos habemus; ut ipse ex me liberos procrearet.* Bacch. 1277. Πενθεὺς, ἐμῇ τε καὶ πατρὸς κοινωρία. Herc. Fur. 1365. Πρὸς στέρν' ἑρείσας μητρὶ, δούς τ' ἐς ἀγκάλας Κοινωνίαν δύστηνον. Dionysius the younger, in Plut. ii. p. 338. B. Δωρίδος ἐκ μητρὸς φοῖβον κοινώμασι βλαστάν. Euripides has varied the phrase in Ion 418. Παῖδων ὅπως νῦν σπέρμα συγκαθίσταται. In the beginning of the verse, the Mss. Cant. D. J. K. M. R. have τέκνων. On the other hand, in v. 18. the Schol. has παίδων, also Origen. c. Cels. ii. p. 73, ed. Spencer, and in Ms. Schol. on Pind. Ol. ii. 65. It is a point of little or no consequence; but if any one chooses to transpose these words, I shall not object. Porson. Cf. Virg. Æn. ii. 789. Jamque vale, et nati serva communis amorem.

17. Burges suggests Θήβαις ἐν εὐῖπκοις: but the dat. is defensible because the verb ἀνάσσω has the same construction: Matth. Gr. Gr. § 392. g. 3. See below, v. 86.

18. 19. δαιμόνων ἄτερ· εἰ γὰρ φυτεύσεις, Max. Tyr. xix. 2. βίᾳ καὶ ἦν γὰρ φυτεύσας, Davis, from Mss. Porson.

δαίμωνων βίᾳ, in spite of the Gods:

cf. 822. Æsch. S. c. Th. 742. Ἀπόλωνος ἔδτε Λαῖος Blq, τρις εἰπόντος ἐν Μεσομφάλοις Πυθικοῖς Χρηστηρίοις, θανάσκοντα γέν-Nas ἄτερ, σώζειν πόλιν, Κρατηθεὶς ἐκ φίλων, ἀβουλίας Ἐγγέλντο μὲν μόνον αὐτῷ, Πατροκτόνον Οἰδιπόδαν.

20. αἰμάτων Origen. ed. and a Ms. in Mus. Helvet. P. xix. p. 214. The tragic writers sometimes use the plural of this word. Porson. See v. 1066. 1309. Orest. 1564. Similar constructions recur in v. 489. δι' ἔχθρας τῷδε καὶ φόνον μαλόν· 1577. δι' ὀδύνας ἀν ἔβας. See Hec. 667. Med. 868. The meaning of the phrase is, *to be involved or engaged in murder, enmity, grief, &c.*

21. ἔνδοξας Markl., without cause, which is the opinion also of Valck. Diatr. p. 233. Porson. After δούς understand ἐαυτόν: Thuc. iv. 108. εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπιδὶ ἀπερισκέπτῳ διδόναι, Schol. ἐαυτοὺς δηλονότι. Eur. Ion 745. μὴ πάρος κόπῃ. See Hec. 906. Matth. Gr. Gr. § 496, 5.

εἰς βακχεῖον π., into intoxication: Cycl. 453. ὅταν δ' ὑπνώσῃ βακχείῳ νικῶμενος: thus εἰς ὕπνον πεσὼν Orest. 211. εἰς ὄργην πεσὼν 688. εἰς φόβον πεσόντε Phœn. 67.

22. The same pleonasm occurs in Ion 16. τεκοῦσ' ἐν οἴκοις καὶδ', ἀπηνέγκεν βρέφος: a similar one in Iph. T. 239. Ἀγαμέμνωνος παῖ, καὶ Κλυταιμῆστρας τέκος: where Markl. on Suppl. 932. at first conjectured τε for παῖ, but afterwards defended the common reading. But a more unusual ple-

γνούς τὰμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,
 λειμῶν' ἐς Ἥρας, καὶ Κιθαιρῶνος λέπας
 δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, 25
 σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσον·
 ὅθεν νιν Ἑλλάς ἀνόμαζεν Οἰδίπου.
 Πολύβου δέ νιν λαβόντες ἵπποβουκόλοι
 φέρουσ' ἐς οἴκους· εἷς τε δεσποίνης χέρας
 ἔθηκαν· ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον 30

onasm is found below, 47. 49. *Porson*. Cf. Monk. Hipp. 10. Blomf. Prom. 140. Burges has edited *φρενὸς* for *βρέ-φος*, including that and the following words down to *φάτιν* in a parenthesis.

23. *τὰμπλάκημα*: *Porson* throughout *Æschylus* has rejected the *μ*: Blomf. also and Monk coincide in that orthography: see Med. 116.

24. *λέπας*, Schol. ἀκρωτήριον. ἐν τούτῳ γὰρ ναὺς Ἥρας ἦν. ὃ καὶ καλεῖ λειμῶνα Ἥρας. πάντας γὰρ τοὺς ἀλσώ-δεις τόπους θεοὶ ἀφίερον, καὶ τεμένη θεῶν ἐκάλουν Ἑλληνες. *Æsch.* Ag. 289.

25. "The infin. stands after various verbs to express an object: after the verb to give. Il. H. 251. Ἑλένην δόω-μεν Ἀτρεΐδῃσιν ἔγειν, *abducendam de-ponis*. Thuc. ii. 27. τοῖς Αἰγυπτίοις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι." Matth. Gr. Gr. § 535. Hec. 1059.

26. *μέσων* Cant. [Cf. 1108.] Valck. has pronounced the following verse to be spurious, Brunck and Beck have omitted it. Undoubtedly it is not extremely elegant or polished. But on reflection, that it was scarcely possible that Euripides should omit all allusion to the etymology of the name of *Edipus*, which even *Sophocles* had thought worthy of notice, *Ced. T.* 1036. *δοτ' ἀνομάσθης ἐκ τύχης ταύτης*, *ds ei*, I cannot prevail upon myself to expunge this line. *Eustathius* on Il. Z. p. 650, 48=513, 43. is strangely mistaken in referring to the circumstance *Phœn.* 818. χρυσοδέτοις περόνας ἐπίσμιον, since the allusion in that line is the
 v. 60. Valckenauer however

argues from hence that the line in question was unknown to *Eustathius*. In the Ms. K. *ἀνόμασεν* and in M. by the first hand. *Porson*. The order is this: *πείρας σιδηρᾷ κέντρα διὰ μέσον σφυρῶν*. Burges prefers *μέσων* from Il. Π. 406. διὰ δ' αὐτοῦ πείρεν (sc. *ἔγχος*) *δδόντων*.

28. The St. Germain Grammarian cited by Valck. Βουκολεῖσθαι ἀγας. Ἐμπολις Αἰξίν. Ἴπποβουκόλοι Ἐδριπίδης Φοινίσσαις. Ἴπποιοι ἐβουκολέοντο is an expression in *Homer* Il. γ. 220. where *Eust.* p. 1208, 51=1281, 13. and the Schol. of *Villoison* quote our author. In *Pollux* vii. 185. for *Ἰσοφοκλῆς Ἴπποβουκόλοι*, I think that Valck. properly reads *Ἐδριπίδης*, these names being continually interchanged. *Priscian.* xvii. p. 1105. 36. *Ἐδριπίδης· ὃ θεοὶ πα-τρῶοι συγγενεῖς τε ἀλλὰ νῦν*. Read, *Ἰσοφοκλῆς· ὃ θεοὶ πατρῶοι, ξυγγένεσθέ γ' ἀλλὰ νῦν*, from *Electr.* 411. *Porson*. Schol. Ἴπποβουκόλους καλεῖ τοὺς τῶν Ἴππων βοσκούς· τὸ βουκόλους ἀπὸ τοῦ βοσκούς καταχρηστικῶς, ὥσπερ καὶ ἕτερα τοιαῦτα εἴρηται παρὰ τοῖς ποιηταῖς, ὡς ἔχει καὶ τὸ Ὀμηρικόν (Il. Δ. 8.) νέκταρ ἐμνοχάει.

30. τῶν ἐμῶν Ald. and not a few Mss. Some τὸν ἐμὸν. The Schol. in the first ed. τῶν ἐμῶν. But τὸν ἐμὸν in one of the *Leyden* Mss., *Flor. Cant. C. K.* and others. *Porson*. "In this passage δ ἐμὸς πόνος signifies the pain which I have undergone, (*abslr. pro concr.* for the child) but πόνος ὠδίνων, the pain which I suffered in delivery." Matth. Gr. Gr. § 466, 2. Cf. 58. See Hec. 430. Schol. τὸ ἔργον τῶν ἐμῶν ὠδίνων, τούτῳστιν ὃν ἐγὼ ὠδύνησασα ἔτεκον.

μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν.
 ἤδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος,
 παῖς οὐμός, ἢ γνούς, ἢ τινος μαθὼν πάρα,
 ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων,
 πρὸς δῶμα Φοίβου· Λαΐός θ' οὐμός πόσις, 35
 τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
 εἰ μηκέτ' εἴη καὶ ξυνάπτετον πόδα
 εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ.
 καὶ νιν κελεύει Λαῖου τροχηλάτης,
 ὃ ξένη, τυράννοισ ἐκποδὼν μεθίστασο· 40
 ὃ δ' εἶρπ' ἀναυδος, μέγα φρονῶν πῶλοι δέ νιν
 χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.
 ὅθεν, τί τὰκτὸς τῶν κακῶν με δεῖ λέγειν;
 παῖς πατέρα καίνει, καὶ λαβὼν ὀχήματα,
 Πολύβῳ τροφεῖ δίδωσιν ὡς δ' ἐπεζῆρει 45

32. Cf. 1176. Virg. *Æn.* x. 324. *haventem prima lanugine malas.*

33. Burges, to obviate the repetition of the verb μαθεῖν, proposes ἢ γνούς αὐτὸς ἢ τινος πάρα, as Soph. *Ced. T.* 704. *Αὐτὸς ξυνειδὸς ἢ μαθὼν ἄλλου πάρα.* Potter: *by instinct moved or some report.*

34. τοὺς φύσαντας all edd. and Mss. But Valck., thinking that Eurip. would not include a mother in this appellation, prefers the reading preserved by Strabo, xvi. p. 1105. C. τοὺς τεκόντας. But a passage in the *Medea* 1059., where Medea uses the verb ἐξεφύσσαμεν in reference to herself alone, has deterred me from adopting it. Euripides, in the *Ino* in Stob. xxxviii. p. 149. *Τίς ἄρα μήτηρ ἢ πατὴρ κακὸν μέγα βροτοῖς ἐφύσε τὸν δυσώθυμον φθόνον;* Porson.

36. ἰδεῖν for μαθεῖν C. D. Cant. L. M. four other Mss. in Burton, and in J. as a various reading; μαθεῖν in C. as a various reading. Porson. On the constr., cf. Hec. 972. *εἰπὲ παῖδ', — εἰ ἔη.*

38. Musgr. conjectures ἀμφί, to no purpose. Porson. *Stat. Theb.* i. 64.

trifidaque in Phocidos arcto. Soph. *Ced. T.* 723. *σχιστῇ δ' ὁδῷς 'Ες ταῦτ' Δελφῶν κἀπὸ Δαυλλίας ἔγει.*

40. ὃ ξένη many Mss. τυράννω J. which construction is also good. But ὃ ξένη, τυράννοισ Diog. L. vi. 55. Greg. Naz. ii. p. 208. D. Porson. "The verbs to yield, εἰκειν, ὑπεκείναι, &c. govern the dat. as in Latin. Hence also ἐκποδὼν is often put with the dat., though elsewhere accompanied by the gen. Eur. Or. 541. *ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδὼν τὸ γῆρας ἡμῖν τὸ σόν.*" Matth. Gr. Gr. § 382.

41. φρονῶν μέγα, proud, indignant, Soph. *Antig.* 768. *φρονεῖται μείζον ἢ κατ' ἄνδρα.*

44. ὀχήματα, Schol. *ἀντὶ τοῦ ὀχημα.* "Ἐν γὰρ ἦν ὀχημα, ὡς παρὰ Σοφοκλεί (Ced. T. 761.) *ἀπήνη δ' ἔγη Λαῖον μία.* Cf. Hec. 265.

45. Antimachus Lyde ap. Schol. *Εἶπε δὲ φωνήσας· Πόλυβε, θερεπτήρια τάσδε ἱπποὺς τοι δώσω δυσμενέων ἐλάσας:* whence Valck. conjectures τροφεῖα, against the metre, if my canon is true, although this error may be removed by reading τροφεῖ? ἔδωκεν. But no correction is required. The sense

Σφιγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,
 Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη,
 ὅστις σοφῆς αἰνιγμα παρθένου μάθοι,
 τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως
 αἰνιγμ' ἐμός καὶς Οἰδίπους Σφιγγὸς μαθὼν, 50
 καὶ σκῆπτρ' ἐπαθλα τῆσδε λαμβάνει χθονός.
 γαμῶ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας,
 οὐδ' ἡ τεκοῦσα, παιδὶ συγκοιμωμένη.
 τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας,
 Ἑτεοκλέα, κλεινὴν τε Πολυνείκους βίαν, 55
 κόρας τε δισσὰς· τὴν μὲν Ἰσμήνην πατὴρ
 ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.
 μαθὼν δὲ τὰμὰ λέκτρα μητρῶν γάμων,

is the same as if Eurip. had said Πολύβη, ὅτι αὐτὸν ἔθρεψε. Hesychius: Πολυβοτραφεῖ. τῷ ἀναθρέψαντι Πόλυβον γάμασι. Thus Musurus has edited. But in a Ms. on the authority of Schow, Πολυβοσόνμα. Read therefore, Πολύβη τροφῇ. τῷ ἀναθρέψαντι, Πολύβη ὄνομα. Porson.

ἐπεξέρει occurs also in Rhes. 422. (Schol. ἐπέκευτο, ἐπεβάρε.) It is peculiar to the Arcadians, according to Eustathius, who compares with it ζέρεθρον, βάρηθρον, on Il. Γ. p. 381, 20. M. p. 909, 27=288, 39. 871, 16. They also said, it appears, ζέλλω for βάλλω, Hesych. and Etymol. p. 408, 42. Hesych. Κατέλλω, κατέβαλε. Thus the Ms. Read καταβάλλω. The same: Ζέβνται, (thus the Ms.) σέσονται, which seems put for βέβνται or βέβυσται. Porson.

46. ἐμός δ' some Ms. δὲ for τε 56. Cant. Porson.

47. Κρέων τ' Ald. and a portion of the Mss. But Grotius has rejected the copulative as useless, and after him King, in conformity with Mss. Porson.

50. This verse used to be followed by another, ὅθεν τῶναιος τῆσδε γῆς καθίσταται, and v. 58. by ὁ πᾶν ἀνατλᾷς Οἰδίου παθήματα. Brunck has

erased both on the opinion of Valck., Beck the former only. Porson.

54. ἄρσενας most Mss. and edd., but ἄρσενας in two. Porson. Cf. Hec. 8.

55. "The following substantives in particular are used in circumlocution: βία is, μένος, strength, e. g. βίη Ἡρακλεῖη, Αἰνείας βίη, in Homer, Κόστος βία Pind. Pyth. xi. 93. Τόδεος βία Æsch. S. c. Th. 77. Πολυνείκους βία Eur. Ph. 55. for Ἡρακλῆς, Αἰνείας, Κόστος, Τόδεος, Πολυνείκους, but with the collateral idea of strength or power, as in Latin: *perrupit Acheronta Hercules labor, Catonis virtus incaluit mero.* (Hor. Od. i. 3, 36. iii. 21, 11.) Thus is Τηλεμάχοιο, is ἀνέμου (even is βίης Ἡρακλεῖης, Hesiod. Th. 332.) as *odora capum vis* (Æn. iv. 132.) μένος Ἀλκινόοιο, Ἄρης, ἀνέμου, ἡλίου, &c. σθένος Ἡερίανος Il. Ψ. 817. σθένος Ἰππων, ἡμιόνων Pind. Ol. vi. 38." Matth. Gr. Gr. § 430, 6. In Æsch. Choëph. 880. φάλατ' Αἰγύθου βία for φάλατ' Αἰγύθου. See Monk on Hipp. 794. Schæfer suggests that the periphrasis in this case may indicate the partiality of Jocasta for Poly- nices.

58. λέκτρα γάμων, a periphrasis for γάμος: μαθὼν δὲ τοὺς ἐμούς (i. e. σὺν

εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον,
 χρυσηλάτοις πόρπαισιν αἰμάξας κόρας. 60
 ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται,
 κλείθροισ ἐκρυψαν πατέρ', ἵν' ἀμνήμων τύχη
 γένοιτο, πολλῶν δεομένη σοφισμάτων.
 ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν,
 ἀρὰς ἀρᾶται πασὶν ἀνοσιωπάτας, 65
 θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.
 τῶ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους
 εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ,

ἔμοι) γάμου μητρὸς ὄντας: cf. 30. Potter: *when he knew, that sharing mine, He shared his mother's bed.*

59. ὄμμαθ' αὐτοῦ Ald. and some Mss. In the next line *πόρπαισιν* Valck. Brunck. and Beck, from the first Leyden Ms. *Porson*. Cf. Med. 479.

61. Statius Theb. iv. 336. *Dum roseis venit umbra genis. Porson.*

62. Scholef. remarks that Porson is not consistent in his orthography, since in Orest. 1583. 1587. he has edited *κλήθρων, κλήθρα*, but here and in v. 112. *κλείθροισιν*, in 268. *κλείθρα*, in 164. *ἐξηκασμένα*, in 431. *εἴκασε*. Monk. on Hipp. 500. considers the forms *ἐκλήσρα, κλήδης, κλήθρον*, to belong to the later Attics, and to have been introduced into the writings of the tragedians by the Grammarians. The Schol. on Phoen. 688. says, that till the time of the archon Euclides, (i. e. Ol. 94. 2.) the short letters E and O were used for H and Ω; and that therefore the Athenians wrote *δέμοι* for *δήμω*; and consequently *κλείθρα* not *κλήθρα*, which originated in the contraction of the Ionic *κλήθρα*.

63. π. δ. σοφ. "i. e. πολλῆς δεομένη μηχανῆς πρὸς τὸ λαθεῖν." Burton.

64. "Soph. Antig. 51. πρὸς αὐτοφύρων ἀμπλακημάτων διπλᾶς Ὀφεις ἀράξας, the idea of impelled, provoked by his offence, is implied in πρὸς. Eur. Ph. 64. πρὸς τῆς τύχης νοσῶν, a verb reuter has the constr. of a pass. Andr. 1126. πόλις ὀλλυμῆαι πρὸς αἰτίας;

the guilt is represented as belonging to the speaker; *what crime ruins, undoes me?*" Matth. Gr. Gr. § 590. δ. note.

65. ἀρὰς ἀρᾶται. Cf. Med. 696. 1037. Monk Hipp. 1306. γραφὰς ἔγραψε.

66. Cf. Æsch. S. c. Th. 937. Πικρὸς λυτὴρ Νευκίων, ὁ πόρτιος ἑῷνος ἐκ πυρὸς σὺθεῖς, Θηκεῖος σίδαρως Πικρὸς δὲ χρημάτων κακὸς Δατηγὰς Ἄρης Ἄρᾶν πατράων τιθεῖς ἀληθῆ: 785. Τέκνοις δ' ἄραλας Ἐφῆκεν ἐπὶ κοτος τροφᾶς, Ἀδ, αἰ, μικρογλώσσους ἀρὰς, Καὶ σφε σιδαρονόμω Διὰ χερὶ ποτε λαχεῖν Κτήματα.

67. Cf. S. c. Th. 65. ἔμοι, πατρός δὴ νῦν ἀρὰ τελεσφόροι.

68. Valck. has restored εὐχὰς from Moschopolus on Hesiod Op. 540. p. 120. ed. Heins. and his own Mss. with which, I believe, all others agree. Burton has referred this reading to ἀρὰς v. 65., an usual error in collating Mss. [In Soph. Œd. T. 239. ἐπεύχομαι signifies to imprecate.] Again, Brunck has edited *κραίνωειν* for *κραίνωσιν*, according to Dawes' canon, Misc. Crit. p. 82. (85.) But the tragic writers do not seem to have uniformly observed this rule. Cf. Hec. 1128—1133. (1120—1126.) Moschopolus also has *κραίνωσιν*. Porson. The canon alluded to is this: *with the particles ἵνα, ὅφρα, μή, ὅπως, ὥς, the optative is used after verbs of the past time, the subjunctive after verbs of present or future time.* "Generally speaking, where a purpose, end, result, is denoted by the help of



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ΤΠΟΘΕΣΙΣ.

ἘΤΕΟΚΛΗΞ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστρεφὲς τοῦ μέρους τὸν ἀδελφὸν αὐτοῦ Πολυνεΐκην· φυγὰς δ' ἐκεῖνος εἰς Ἄργος παραγενόμενος, ἔγημε τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου· κατελθεῖν δὲ εἰς τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν, συνήθροισεν ἀξιώχρεων στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. ἡ δὲ μήτηρ αὐτοῦ Ἰοκάστη ἐποίησεν αὐτὸν ὑπόσπονδον ἐλθεῖν εἰς τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς· δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα εἰς φιλίαν οὐκ ἔδυνάτο· Πολυνεΐκης δὲ ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέωντος Μενοικεὺς σφάγιον Ἄρει γένηται. ὁ μὲν οὖν Κρέων ἡρήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο, καὶ, τοῦ πατρὸς αὐτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἐκτείναν. Ἐτεοκλῆς δὲ καὶ Πολυνεΐκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. ἡ μὲν οὖν μήτηρ αὐτῶν εὐροῦσα νεκροὺς τοὺς υἱοὺς, ἀνεῖλεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν. οἱ δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας οὐκ ἔδωκεν εἰς ταφὴν· Πολυνεΐκην δὲ ἀκήδευτον ἔβριψεν· Οἰδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν, ἐφ' ᾧ μὲν οὐ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ' ᾧ δὲ τὴν ὀργὴν λογοποιήσας, οὐδὲ παρὰ τὴν δυστυχίαν ἐλέησας.

Χρησμός δοθεὶς Λαίῳ.

Λαΐε Λαβδακίδη, παῖδων γένος ὀλβιον αἰτεῖς ;
δῶσω τοι φίλον υἱόν· ἀτὰρ σε πεπρωμένον ἔστι
παῖδός ἐοῦ χεῖρεσσι λιπεῖν φάος· ὥς γὰρ ἔνευσε
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ἀλλ' ὅπῃ ταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνει,
ἐνθα τάχος γυνοῖσιν ἀφαιρότατον πέλει αὐτοῦ.



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ἐρπετὰ κινεῖται, ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.
ἄλλ' ὁπῶταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαλῆναι,
ἐνθα τάχος γυνοῖσιν ἀφαιρότατον πέλει αὐτοῦ.

- Αν. ἰὼ πότνια καὶ Λατοῦς
Ἑκάτα, κατὰ χαλκον ἄπαν
πεδῖον ἀστράπτει.
- Παι. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα, 110
πολλοῖς μὲν ἵπποις, μυρίοις δ' ὄπλοις βρέμων.
- Αν. ἄρα πύλαι κλείβεροις,
χαλκόμετά τ' ἐμβολα
λαϊνέοις Ἀμφίονος ὀργάνοις
τείχεος ἤρμονται; 115
- Παι. θάρσει· τὰ γ' ἔνδον ἀσφαλῶς ἔχει πόλις.
ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.
- Αν. τίς οὗτος ὁ λευκολόφος,
πρόπαρ ὃς ἀγεῖται στρατοῦ,
πάγχαλκον ἀσπίδ' ἀμφὶ 120
βραχίονα κουφίζων;
- Παι. λοχαγὸς, ᾧ δέσποινα. Αν. τίς, πόθεν γεγώς;
αὐδάσον, ᾧ γεραίς, τίς ὀνομάζεται;
- Παι. οὗτος Μυκηναῖος μὲν αὐδᾶται γένος,

the authority of a Leyden Ms. But others have it, as well as Eustathius II. B. p. 239, 23=181, 22. whom Valck. himself cites. *Porson*.

108. Valck. has suggested that Eustathius II. E. p. 512, 40=388, 9. has alluded to this passage; and in II. A. p. 471, 41=359, 29. cites most corruptly κατέσχον ἄπαν πεδῖον ἀστράπτει. Milton has imitated it, *Par. Lost* iii. 326. 'The field, all iron, cast a gleaming brown.' *Porson*. *Lucret.* ii. 327. Fulgur ibi ad cælum se tollit, totaque circum Ære renidescit tellus. *Virg. Æn.* xi. 601. ferreus hastis Horret ager. *Xen. K. Π.* vi. 4, 1. ἤσπραπτε μὲν χαλκῷ, ἦνθαι δὲ φονιαῖσι πᾶσα ἡ στρατία.

114. ὀργάνοις, *Schol.* τοῖς ἔργοις, ἐκ τοῦ ποιήσαντος τὸ ποιεῖσθαι καὶ ποιεῖσθαι (Polyido *Fr.* iv.) Κουφοῦ μελίσσης κηρύτλαστον ὄργανον, ἀπὸ τοῦ ἔργου.

116. Lucian ridicules this line in

his *Jupiter Tragedy* ii. p. 646. Θάρσει τὰ νέθεν ἀσφαλῶς ἔχει θεοῖς: whence it might appear that he had read πόλει. *Porson*. "Adverbs are often put with the verb ἔχω in the same sense as the adjectives corresponding to those adv., with the verb εἶναι, as καλῶς ἔχει, i. e. καλὸν ἐστι." *Matth. Gr. Gr.* § 604.

119. ἀγεί. *Ald.* ἠγεῖται *Grot. Julian. Cæs.* p. 313. C. and most *Mss.* ἀγεί-ται, which *Barnes* has edited, is in the *Schol.* C. *Flor.* L. the membr. and five others, if *Burton* may be trusted; but I suspect that some of those exhibit ἠγεῖται. *Porson*.

121. Valck. has edited βραχίονα: βραχίονι *Aldus.* *Mss.* differ. [Cf. 1638.] ἔχω *Cant. R.* but κουφίζων in both for a various reading. *Porson*.

124. Compare the descriptions of these chiefs in *Æsch.* S. c. Th. 371. *Soph. CEd. Col.* 1313. *Eur. Suppl.* 863.

- Λεργαῖα δ' οἰκεῖ νάμαθ', Ἰππομίδαν ἀναξ. 125
 Αν. ἔ, ἔ, ὡς γαῦρος, ὡς φοβερός
 εἰσιδεῖν, γίγαντι
 γηγενέτα προσόμοιος,
 ἄσπερῶπος ἐν γραφαῖσιν,
 οὐχὶ πρόσφορος ἀμερίῳ γέννα. 130
 Παι. τὸν δ' ἐξαμείβοντ' οὐχ ὀρέας Δίρκης ὕδαρ
 λοχαγόν; Αν. ἄλλος ἄλλος ὅδε τευχέων τρέπος.
 τίς δ' ἐστὶν οὗτος; Παι. παῖς μὲν Οἰνέας ἔφυ
 Τυδεὺς, Ἀρην δ' Αἰτωλὸν ἐν στέροισι ἔχει.
 Αν. οὗτος ὁ τᾶς Πολυνείκεος, ὦ γέρον, 135

In all these a chief, Eteocles, is mentioned as one of the seven; in the present enumeration he is omitted, and Adrastus makes up the number.

129. *ἀσπερῶπος ἐν γρ.* alluding to the device upon his shield, representing Argus with his hundred eyes: cf. v. 1130. He is called *stellatus* Argus by Ovid. Met. i. 664. cf. *ibid.* 498. videt igne micantes, *Sideribus stiles*, oculos.

130. οὐχὶ Ald. and most Mss. King from K. has edited *οὐ*, and in the next line *ἀμερίων*, but *ἀμερίῳ*, which is supported by Aldus and part of the Mss., seems better. *Porson*.

131. *ἐξαμείβοντα* i. e. *ἐκπερῶντα*: this meaning is omitted in many Lexicons: it is thus used in *Æsch.* Pers. 135. τὸν ἀμφίευστον ἐξαμείψας Ἀμφότερας ἄλιον Πρῶνα κοινὸν αἶας: also intransitively in Eur. Or. 266. εἰ μὴ ἔαμειψαι χωρὶς ὁμμάτων ἐμῶν, Hesych. πορεύσεται: literally *shall change his position, shall vanish*.

132. King has erased *λοχαγὸν* on the authority of Mss. and has edited from K. ἄλλος γὰρ ἄλλος τοῦδε. But even that Ms. adds *λοχαγὸν* from a second hand, and it is retained by the Cambridge and Leyden Mss. and probably others. *Porson*.

133. *ἔφυ* for *ἐστὶ*: See Med. 696. The imperf. is used for the pres. by Virgil. Ecl. i. 80. Hic tamen hanc Eurip. *Phæn*.

mecum poteras requiescere noctem: also Ovid Met. i. 679. Quisquis es, hoc poteras mecum considere saxo.

134. Ἀρην Ald. and almost all Mss. which Valck. has erroneously changed into Ἀρη. In *Æsch.* S. c. Th. 45. the metre requires Ἀρην. *Porson*. Cf. 950. 1020. In Agam. 45. Blomf. has left Ἀρη, which he considers as defensible, because Sophocles *Ed. T.* 190. uses Ἀρεα. With respect to the expression Ἀρην Αἰτωλὸν, it is susceptible of several interpretations: either that he wore the *same armour* as the *Ætolians*, or that he possessed the *martial spirit* of his countrymen: the latter is adopted by Blomf. Gloss. Agam. 77. who cites from *Æsch.* Suppl. 745—757. γυνὴ μονωθεῖσ' οὐδὲν οὐκ ἔνεστ' Ἀρης. Soph. El. 1243. Ὅρα γε μέντοι, κὰν γυναιξὶν ὥς Ἀρης ἔνεστιν. The Schol. suggests a third explanation, that allusion is made to a representation on his shield of the chase of the Calydonian boar, which took place under *Æneus*: and he refers to a line in Callimachus, Εἰμὶ τέρας Καλύδωνος, ἄγω δ' Αἰτωλὸν Ἀρην, where however the words seem to signify, *I am the leader of the Ætolian forces*. Potter has happily preserved the ambiguity of the original: in his *breast he bears th' Ætolian Mars*.

135. *Is he the husband of the bride who is own-sister to the bride of*

αὐτοκασιγνήτας νύμφας

ὁμόγαμος κυρεῖ ;

ὡς ἀλλόχρους ὅπλοισι, μίξοβάεραρος.

Παι. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον,

λόγχαις τ' ἀποντιστῆρες εὐστοχώτατοι.

140

Αν. σὺ δ', ὦ γέρον, πῶς αἰσθάνει σαφῶς τάδε ;

Παι. σημειῖ' ἰδὼν τότ' ἀσπίδων ἐγνώρισα,

σπονδὰς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρων,

ἃ προσδεδορκῶς, οἶδα τοὺς ἀπλισμένους.

Αν. τίς δ' οὗτος ἀμφὶ μνήμα τὸ Ζήθου περᾶ,

145

καταβόστρυχος, ὄμμασι γοργός

Polynices? The daughters of Adrastus, according to the Schol., were named Argea and Deipyle ; Polynices married the former, Tydeus the latter.

138. In some Mss. ἀλλόχρους, a form which is extant in Hipp. 176.

Below 142. ἐγνώρισα M. R. *Porson*.

139. σακεσφόροι : 'the Ætolian warriors lift the long square targe,' *Potter*. "Homer makes use of σάκος and ἀσπίς indiscriminately. But Eurip. here uses the word σάκος in σακεσφόρος in its precise and proper sense, as a barbaric shield of a figure different from the Grecian ἀσπίς, which was round, perhaps like that which sculptors have generally given to Mezentius ; with the same precision Homer calls this hero σακεσπῆλος ἱππότης Τυδεύς : (Il. E. 126.) The spear was a common weapon, and in the hand of every warrior of old times, but not uniformly of the same size and use : in Homer the combatants generally threw their spears, measuring the distance by their strength. The protended spear, δρεκτὴ μέλις, is the weapon with which Eurip. arms the contending brothers, who use it in close fight till it is broken in the hand of each ; the massive javelin, the barbaric λόγχη, was in use only among the troops of Tydeus, who in the attack on the town drove the Thebans from the walls, Αἰτωλοῖν λόγχαισιν ἀποντιζόντες (*infra* 1182.) hurling their

Ætolian spears to the battlements." *Potter*.

143. A line repeated from 95. above.

145. τοῦ is omitted in the Cambr. Ms. ; for it C. K. L. M. R. substitute τὸ, also J. as a correction. Thus also Valck. has edited from the Leyden Mss. Rightly. *The tragic writers rarely prefix the article to proper names, unless for the sake of emphasis, or in the beginning of a sentence, in which case a particle is inserted*, as below 522. Suppl. 129. In Soph. Phil. 1357. πῶς τῷ πανάλει παιδί τοῦ Λαερτίου ; Aldus and Mss. τῷ correctly : *ibid.* 677. Τὸν πελάταν λέκτρων ποτὲ τοῦ Διός. Ald. and Mss. omit τοῦ. Read τῶν. I say rarely, not never, as Valck. seems to determine on this passage. *Porson*. Thus Elmsl. has edited in Soph. (Ed. C. 1389. καλῶ τὸ Ταρτάρου—Ἐρεβος. On the elliptical construction τίς δ' οὗτος περᾶ, for τίς ἐστὶν οὗτος ὅς π., see *Porson* on Hec. 499.

μνήμα τὸ Ζήθου, Schol. κοινὸς μὲν ἀμφοῖν δ' τάφος Ζήθου καὶ Ἀμφίονος : thus the same warrior is described by Æschylus S. c. Th. 523. as προσταχθέντα Βορραῖαις πύλαις, Τύμβον κατ' αὐτὸν Διογενεοῦς Ἀμφίονος : and again 532. as ὡμὸν, οὐτι παρθένον ἐπ' ἀνυμνο, Φρόνημα, γοργὸν δ' ὅμι' ἔχων.

146. γοργός τ' in some Mss. *Porson*.

εἰσιδεῖν, νεανίας ;

Παι. λοχαγός. Αν. ὡς ὄχλος νιν ὑστέρῳ ποδὶ
πάνοκλος ἀμφέπει.

Παι. ὃδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. 150

Αν. ἀλλὰ νιν ἅ κατ' ὄρη μετὰ ματέρος

Ἄρτεμις ἐμένα,
τόξοις δαμάσασ' ὀλέσειεν,
ὃς ἐπ' ἐμὴν πόλιν ἔβα πέρσαν.

Παι. εἴη τάδ', ᾧ παῖ, ξὺν δίκη δ' ἤκουσι γῆν· 155

ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί.

Αν. τοῦ ποῦ δ' ὃς ἐμοὶ
μῆς ἐγένετ' ἐκ ματέρος

πολυπύων μοῖρα,

ᾧ φίλτατ', εἰπὲ ποῦ 'στὶ Πολυνείκης, γέρον ; 160

Παι. ἐκεῖνος ἐπτά παρθένων τάφου πέλας

Νιόβης, Ἀδράστῳ πλησίον παραστατεῖ.

ὄρεας ; Αν. ὄρῳ δῆτ' οὐ σαφῶς, ὄρῳ δέ πως

μορφῆς τύπωμα, στέρνα τ' ἐξηκασμένα.

ἀνεμῳκεος εἴθε δρόμον νεφέλας 165

148. Valck. conjectures *ὄσος ὄχλος*, which Brunck has edited. I do not see why Antigone could not as well say, *How the crowd follows him!* as, *How great a crowd follows him!* Porson.

153. *τόξοισιν* King from his *best* Ms. If any one shall choose to form an hexameter out of 152. 153. he will meet with no opposition from me. I have also erased γ' with Brunck, which King had added from conjecture. *δαμάσασσα* Ald. Porson.

156. φ Ald. but δ in almost all Mss. Porson. Cf. 270. Hec. 13.

157. Some Mss. give ποῦ only once, as King and Valck. have edited : ποῖ ποῖ δ' Brunck from his membr. Porson.

158. "Hom. Il. xix. 293. τοὺς μοι μία γείνατο μήτηρ." Schæf.

161. The children of Niobe, according to Ovid, Met. vi. consisted of seven sons and seven daughters ; according to Homer, Il. Ω. 603. of six sons and six daughters ; according to Hesiod, of ten sons and ten daughters.

163. Cf. Eur. Heracl. 495. κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως.

164. *ἐξηκασμένα*, the Attic form, on the suggestion of Valck., has been restored by Brunck for *ἐξεκασμένα*. Julian. Orat. viii. p. 247. D. οὐχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα στέρνων τε ἐξεκασμένα πρὸς ἀρχέτυπον σάματος· where Wyttenbach Epist. Crit. p. 23. has compared this passage of Eurip. Porson. Cf. 62. Blomf. on Æsch. Choeph. considers *ἤκασεν* as belonging to the later Attics.

165. Cf. Alc. 251. οὐρανίαι τε δῖναι Νεφέλας δρομαίου.

ποσὶν ἱξανύσαιμι δι' αἰθέρος
 πρὸς ἑμὸν ὁμογενέτορα·
 περὶ δ' ὠλένας δέρα φιλτάτα
 βάλοιμι χρέονα φυγάδα μέλεον.
 ὥς ὅπλοισι χρυσεόισιν ἐκπρεπῆς, γέρον,
 ἑφοῖς ὅμοια φλεγέθων
 βολαῖσιν ἀελίου.

170

Παι. ἥξει δόμους ταύσδ', ὥστε σ' ἐμπλῆσαι χαρᾶς,
 ἔνσπονδος. Αν. οὗτος δ', ὦ γεραίε, τίς κυρεῖ,
 ὃς ἄρμα λευκὸν ἠνιοστραφεῖ βεβῶς ;

175

Παι. ὁ μάντις Ἀμφιάρεος, ὃ δέσποιν', ὅδε·
 σφάγια δ' ἄμ' αὐτῇ, γῆς φιλαϊμάτου ῥοαί.

Αν. ὦ λιπαροζώνου θύγατερ
 Ἀελίου Σελαναία,

168. The order of constr. is: βά-
 λοιμι δ' ὠλένας περὶ χρ. φυγάδα μέλ.
 δέρα φ.: cf. 196. Bacch. 609. τῷ δὲ
 περὶ βρόχους ἔβαλλε γόνασι. Tro. 757.
 ἀμφὶ δ' ὠλένας ἔλισσ' ἐμοῖς νάτοισι.

169. βάλλοιμι Ald. βάλοιμι Leid.
 A. C. Cant. D. M. Porson.

170. You may with little trouble
 form a senarius out of this line: ὥς
 χρυσεῖς ὅπλοισιν. But there is no
 necessity. See Orest. 1512. The Flor.
 Ms. has ἐκπρεπῆς, Ald. and several
 Mss. εὐπρεπῆς, M. R. εὐτρεπῆς. Again
 ἐφοῖσιν King from K. Porson. Cf.
 Hec. 558. Alc. 343. Æsch. S. c.
 Th. 90.

171. Cf. Hom. Il. X. 134. ἀμφὶ δὲ
 χαλκὸς ἐλάμπετο εἰκελὸς αὐγῇ ἥ πυρὸς
 αἰθομένηναι, ἢ ἡελίου ἀνιόντος.

173. ἐκπλήσσει Ald. ἐμπλήσσει most
 Mss. Porson. As Valck. observes,
 the phrases ἐκπλήσσει βίον, ἔθλους,
 κακὰ are used, but ἐμπλήσσει is gene-
 rally followed by an accus. of the
 object, and a gen. of the thing: cf.
 730. τάχ' αὐτῶν πεδὶον ἐμπλήσσω φό-
 νου: Hei. 768. οὐ γὰρ ἐμπλήσαιμι σε
 μύθων.

174. τίς ; πῶθεν κυρεῖ; Ald. Cant.
 J. L. Flor. Leid. B. πῶθεν is omitted
 in Grot. K. τίς in M. R. κυρεῖ in C.

Leid. A. and others. The last read-
 ing is good in itself, but the answer
 does not correspond. Valck. thinks
 that it originates from v. 122. Porson.

175. Schol. λευκὸν τὸ ἄρμα φησὶ διὰ
 τοὺς ἵππους· ἐκ γὰρ τῶν ἵππων τὸ ἄρμα
 λέγεται: cf. 615. Virg. Æn. x. 575.
 hijugis infert se Lucagus albis. The
 verb ἠνιοστραφεῖν occurs in Æsch. Cho.
 1009. also the subst. ἠνιοστρόφος in
 Soph. El. 731. The constr. is βεβῶς
 ἄρμα λ. ἦν. as in Phaeth. Fr. viii. 5.
 νῶτα Σειρίου βεβῶς.

177. φιλαϊματοί Ald. and many M.s.
 φιλαϊμάτων Grot. with others. For
 ῥοαί some Mss. have ῥοαῖς: χοαί is an
 emendation of Musgr., adopted by
 Brunck. Porson. Cf. 1126.

178. λιπαροζώνε Brunck from con-
 jecture. Porson. Burges also con-
 sidered this epithet as more applicable
 to the Moon than the Sun, comparing
 Theocr. Id. ii. 165. χαῖρε Σεληνάα
 λιπαρόχροε.

θύγατερ Ἀελίου. Schol. Κατὰ μὲν
 τὴν μυθικὴν ἱστορίαν ἀδελφὴ Ἥλιου ἢ
 Σελήνη (ἡμφω γὰρ ἐκ Ἀητοῦ καὶ Διὸς)
 κατὰ δὲ τὸν φυσικὸν λόγον θυγάτηρ,
 ἐκείθεν ὥσπερ ἐκ πηγῆς ἀρρωμένη τὸ
 φῶς. See Med. 830.

χρυσόκυκλον φέγγος, 180

ὡς ἀτρεμαῖα κέντρα
καὶ σάφρονα πάλοις
μεταφέρων ἰθύνει.

ποῦ δ' ὅς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει,
Καπανεύς; Παι. ἐκείνος προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν. 186

Αν. ἰὼ Νέμεσι καὶ Διὸς
βαρύβρομοι βρονταὶ,
κεραύνιόν τε πῦρ αἰθαλόεν,

σύ τοι μεγαληγορίαν 190
ὑπεράνορα κοιμίζεις.
ὅδ' ἐστίν, αἰχμαλωτίδας

180. χρυσόκυκλον some Mss. *Porson*.

181. ἀτρεμέα Ald. ἀτρεμαῖα Cant. Flor. J. K. L. M. *Porson*. Schol. εἰκότως ἡσυχῇ καὶ σαφρόνως ἐλαύνει δ' Ἀμφιδάραος. Οἶδε γὰρ ὡς μάντις τὰ ἀποβησόμενα. Thus above 171. ὁμοία for ὁμοίους.

181. κέντρα, Schol. μάστιγας. Hipp. 1190. κὰν τῷδ' ἐπήγε κέντρον εἰς χεῖρας λαβὼν Πάλοις ὁμαρτῇ. See Monk's note.

183. μεταφέρων corruptly Eust. II. E. p. 557, 36=423, 22. *Porson*. Parg. τὴν μάστιγα ἐνθεν ἀκείθεν φέρων τοῖς πάλοις.

184. Cf. Æsch. S. c. Th. 448. ὅλοιθ' ὅς πόλει μεγάλ' ἐπεύχεται.

185. Mss. and all edd. before Brunck add ἐπτα after ἐκείνος: he has rejected it from the conjecture of Valck. The Flor. Ms. omits Καπανεύς, as Barnes suggested; but this name is necessary. For τεκμαίρεται K. has σκοπεῖ, which King has injudiciously adopted. *Porson*. Virg. Æn. viii. 229. Accessum lustrans, huc ora ferebat et illuc. Statius Theb. x. 834. says of Capaneus, Ardua mox torvo metitur culmina visu.

187. Νέμεσις edd. Mss. and Suid.

under Νέμεσις and ὑψηλότερας. But under the word ἰὼ he has Νέμεσι, which Toup approves under Νέμεσις. In Soph. El. 792. Aldus and the old Mss. have correctly Νέμεσι. The emendation of Dawes in Aristoph. Ran. 920. ξύνεσι for ξύνεσις, has been neglected by Brunck, but adopted by Invernizius from the Ravenna Ms. Thus below 199. some Mss. have Ἀρτεμης. *Porson*.

189. πῦρ. Many Mss. φῶς. *Porson*. Eur. Tro. 80. ἐμοὶ δὲ δάσειν φησὶ πῦρ κεραύνιον: Alc. 126. Διόβολον πλάκτρον πυρὸς κεραυνίου. Æsch. Pr. 1028. ριπτέσθω μὲν αἰθαλοῦσσα φλόξ. Hor. Carm. I. 34, 5. Diespiter, Igni co-rusco nubila dividens.

190. μεγαλανορίαν Ald. Mss. Eustathius μεγαλάνορα ὑπερνηορίαν, II. Δ. p. 462, 4=351, 38.: μεγαληγορίαν, which the Schol. seems to have read, has been approved by Valck. and Toup, and edited by Brunck and Beck. κοιμίζεις Ald. and several Mss. κοιμίζεις the edd. of Grotius and King, K. as a various reading, Cant. M. R. A marginal scholium notices both readings. *Porson*. Blomf. S. c. Th. 220. is of opinion that the words σύ τοι are never construed otherwise than

- ὃς δορὶ Θηβαίας Μυκῆναισι
 Λερναίᾳ τε δώσει τριαίνα,
 Ποσειδανίοις Ἀμυμονίοις 195
 ὕδασι δουλείαν περιβαλῶν.
 μήποτε, μήποτε τάνδ', ὦ πότνια,
 χρυσεοβόστρυχον ὦ Διὸς ἕρνος,
 Ἄρτεμι, δουλοσύναν τλαίην.
- Παι. ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας 200
 ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου
 εἰς τέρψιν ἤλθες, ὦν ἔχρηξες εἰσιδεῖν.
 ὄχλος γὰρ, ὡς ταραγμός εἰσῆλθεν πόλιν,
 χωρεῖ γυναικῶν εἰς δόμους τυρραννικούς.
 φιλόψογον δὲ χρῆμα θηλειῶν ἔφν, 205

with the indicative: Orest. 578. Heracl. 733. Soph. Fl. 624. On the signif. of κοιμίζω see Hec. 472. Aesch. Pers. 832. Ζεὺς τοι κολαστὴς τῶν ὑπερκόπων ἔγαν φρονημάτων ἐπεστυ, εὐθύνος βαρύς.

194. 196. δώσειν Ald. and Mss. δώσει Canter. δώσω K. Ποσειδανίοις Ἀμυμονίοις Ald. Ποσειδανίοις Grot. I have given the simple vowel for the diphthong from some Mss. Porson. Schaefer suggests a note of interrogation after περιβαλῶν. Potter has thus rendered the passage: *Shall he to proud Mycenæ, and the fount Of Lerna gushing from the trident's stroke, To Amymonë's banks, Neptunian stream, In slavery lead th' unhappy dames of Thebes, The captives of his spear?* But the dat. Ποσειδ. Ἀμυμ. ὕδασι is not to be taken in apposition with Λερναίᾳ τριαίνα, but as dependent upon περιβαλῶν: introducing slavery about the waters of Amymonë: i. e. settling the captives there as slaves. Cf. 125.

198. χρυσεοβόστρυχε King, Valck., Brunck, and others. But the Aldine reading χρυσεοβόστρυχον is afforded by K. L. Cant. by the first hand, and by M. for a various reading. A comma

must be placed after πότνια, and omitted after χρυσεοβόστρυχον with Grotius. Porson.

ἕρνος, scion of Jove: cf. θάλος above 86. ἕξος, Hec. 122.

203. I see nothing wrong in this. Yet Valck. with an unfortunate conjecture reads, ὄχλος γὰρ, ὅσπερ ἐναγχος εἰσῆλθεν πόλιν. But the only passage where ἐναγχος occurs in tragedy he has shown to be faulty, and has corrected it. Porson.

205. γὰρ Aldus and Mss. δὲ Stobæus lxxi. p. 433, 15. ed. Gesner. lxxiii. p. 310. Grot. Again Aldus has edited θηλειῶν γένος ἔφν, by combining two readings equally good, θηλειῶν ἔφν, and θηλειῶν γένος. The former is retained by almost all Mss. except that J. has γένος over χρῆμα; the latter, which is noticed by Gesner in the margin as a various reading, has been preferred by Brunck. Porson. The following are instances in which χρῆμα forms a periphrasis, given by Matthiæ § 430. 6. Herod. i. 36. σὺδὲς μέγα χρῆμα for μέγας σὺς. Aristoph. Nub. 2. τὸ χρῆμα τῶν νυκτῶν. Xen. Cyrop. ii, 1, 6. σφειδονητῶν παμπολύ τι χρῆμα. In these it conveys the idea of immensity: in Euripides it

σμικρὰς δ' ἀφορμὰς ἦν λάβασσι τῶν λόγων,
 πλείους ἐπεισφέρουσιν ἡδονὴ δέ τις
 γυναιξί, μηδὲν ὑγιὲς ἀλλήλας λέγειν.

Χο. Τύριον οἶδμα λιποῦσ' ἔβαν, στροφή.
210
 ἀπροθίνια Λοξία,
 Φοινίσσας ἀπὸ νάσου,
 Φοίβῳ δούλα μελάβθραν,
 ἵν' ὑπὸ δειράσι νιφοβόλοις
 Παρνασοῦ κατενάσθην,
 Ἴόνιον κατὰ πόντον, ἐλάτα 215
 πλεύσασα, περιρρύτταν

seems to imply contempt: as in Androm. 181. ἐπίφθονόν τι χρήμα θηλειῶν ἔφν: 725. ἀναιμένον τι χρήμα πρεσβυτῶν γένος, al. ἔφν: Suppl. 965. σμικρὸν τὸ χρήμα τοῦ βίου. Valck. compares Ovid. Ep. e Ponto ii. 7, 37. res timida est omnis miser.

206. σμικρὰς τ' King from K. τῶν ψόγων Stobæus in the edd. of Gesner and Grot. but τῶν λόγων Trincavellus. Porson.

208. ἀλλήλαις Ald. several Mss. and the Etymologus p. 420, 19. Musgr. has correctly edited ἀλλήλας from two Mss. and this is also found in the Cambr. Ms. by the first hand, in M. as a various reading, and Stobæus in the Paris Ms. and the first ed.: ἀλλήλαις λέγουσι is they say to one another; ἀλλήλας λέγουσι, they say one of another. Scaliger also had noticed ἀλλήλας according to Burton, from a Ms. as I suppose. Porson.

212. Φ. δ. μελ., as an attendant at the shrine of Phæbus: Φολβφ for Φολβου, schéma Colophonium: see v. 86. 286.

213. Ἰνα — κατενάσθην, in which case I should have been dwelling: Soph. Œd. T. 1389. ἵν' ἦν τυφλὸς τε καὶ κλύων μηδέν. Æsch. Prom. 753. τί — οὐκ ἐν τάχει Ἐβρίψ' ἔμμαντ' ἡ τῆσδ' ἀπὸ στυφλοῦ πέτρας, Ὅπως πέδω σκήψασα, τῶν πάντων πόνων Ἀπὸλλάγην. Soph. Œd. T. 1392. τί μ' οὐ λαβὼν

Ἐκτεινας εὐθὺς, ὡς ἔδειξα μήποτε Ἐμμαντὸν ἀνθρώποισιν, ἐνθεν ἦν γεγάς; See Matth. Gr. Gr. § 520. obs. 5. Monk Hipp. 643. Hec. 806. add.

δειράσι νιφοβόλοις Ald. contrary to almost all Mss.: an error originating in the similar form of ο and c or σ. Porson.

215. Ἴόνιον κατὰ πόντον, not the sea between Greece and Italy, which would have been quite out of the route from Tyre to Delphi, but the sea that washes the coast of Ionia, the Ægean, as above Τύριον οἶδμα, the sea off the coast of Tyre. "This sea Herodotus v. 50. terms θάλασσαν τὴν Ἰώνων." Scholef.

ἐλάτα for νηί, as abies, Virg. Æn. viii. 91. Labitur uncta vadis abies.

216. Musgr. rightly interprets περιρρύτων Σικελίας by ἡ Σικελίαν περιρρῖν, of which constr. he adduces as instances δίκας ἀφόβητος and ἄψαντος ἔγχους from Soph. Œd. T. 885. 969. [See Hec. 235.] Horace understood the passage in the same way, Carm. iv. 4, 43. Ceu flamma per tēdas, vel Euris Per Siculas equitavit undas. Eustathius also interprets ἀκάρπιστα πεδία by τὴν θάλασσαν, Il. O. p. 1003, 60—1001, 51. [Il. A. 316. παρὰ θῶν ἄλδς ἀτρυγέτοιο.] To no purpose therefore is King's conjecture, which Beck has edited, εὐκαρπίστων, although the Mss. D. K. have it. Again οὐν οὐρανῷ, the conjecture of Valck., spoils the metre. But he and King con-

ὑπὲρ ἀπαρπίστων πεδίων
 Σικελίας Ζεφύρου πνοαῖς
 ἰππεύσαντος, ἐν οὐρανῷ
 κάλλιστον κελάδημα. 220
 πόλεος ἐπροκριθεῖς ἑμᾶς,
 ἀντιστροφῇ.
 καλλιστεύματα Λοξία,
 Καδμείων ἔμολον γᾶν,
 κλεινῶν Ἀγγοριδᾶν,
 ὁμογενεῖς ἐπὶ Λαίου 225
 πεμφθεῖς ἐνθάδε πύργους.
 ἴσα δ' ἀγάλμασι χρυσοτεύκτοις
 Φοίβῳ λάτρεις ἐγενόμαν.
 ἔτι δὲ Κασταλίας ὕδωρ
 ἐπιμένει με, κόμας ἑμᾶς 230
 δεύσαι παρθένιον χλιδὰν,
 Φοιβείαισι λατρείαις.
 ὦ λάμπουσα πέτρα πυρὸς
 ἐπωδός.
 δικόρυφον σέλας ὑπὲρ ἄκρων

sider the verses 209—245. as monostrophics. *Porson*. With respect to the objection that the wind blowing from Sicily, i. e. from the west, would be adverse to those sailing from Tyre to Thebes, in consequence of which some have suggested Κιλικίας for Σικελίας, the Schol. suggests a satisfactory solution, that the season of the year, the spring, is alone indicated by the periphrasis.

217. πεδίων: thus *campus* is applied to the sea: Virg. *Æn.* vi. 724. *cælum, et terram, camposque liquentes*: x. 214. *campus salis æge ruebant*.

221. πόλεος for πόλεως *Musgr.* *Porson*.

225. ὁμογενεῖς—πύργους: claiming a kindred origin, from Cadmus, the son of Agenor, the King of Phœnicia.

227. *Potter*: 'Nor will the god more precious hold The sculptur'd forms that breathe in gold.' The word

ἴσα Elmsley asserts to be improperly circumflexed: see *Hec.* p. ix.

χρυσοτεύκτοις *Aldus*: χρυσοτεύκτοις *Mss.* whence *Musgr.* χρυσοτεύκτοις, as *Electr.* 473. *Porson*.

228. So *Aldus*: some γενόμαν. But a fourth *Pæon* answers very well to a Cretic, as *νιφοβόλοις, Λαίου* 213. 225. *Porson*.

233. *Id.* *Ald.* & the *Cambr. Ms.* as a various reading, *M.* and *R.* A little above κόμας ἑμᾶς for ἑμᾶς as *Brunck* from the *membr.* *Porson*.

λάμπουσα—σέλας, in an active sense; as below 248. Ἀρης αἶμα δάϊον φλέγει. See *Hec.* 526.

234. δικόρυφον σ. Parnassus was a mount with two peaks, one sacred to Apollo, the other to Bacchus. *Bacch.*

306. ἔτ' αὐτὸν (Διόνυσον) ὕψι κατὰ Δελφίσιν πέτρας Πηδῶντα σὺν πύκναισι δικόρυφον πλάκα. *Soph. Ant.* 1126. σὲ δ' ὑπὲρ διλόφου πέτρας Στέ-

- Βακχείων Διονύσου, 235
οἶνα θ', ἃ καθαμέριον
στάξεις τὸν πολύκαρπον οἶ-
νάνθας εἴισα βότρυν
ζάθεά τ' ἄντρα δράκοντος, οὐ-
ρειαί τε σκοπιαὶ θεῶν, 240
νιφόβολόν τ' ὄρος ἰερόν, εἰ-
λίσσων ἀθανάτου θεοῦ
χορὸς γενοίμαν ἄφοβος,
παρὰ μεσόμεφαλα γύαλα Φοί-
βου, Δίρκαν προλιποῦσα. 245
νῦν δ' ἐμοὶ πρὸ τειχίων
θούριος μολῶν Ἄρης
αἶμα δαῖον φλέγει
τᾷδ', ὃ μὴ τύχοι, πόλει·
κοινὰ γὰρ φίλων ἄχῃ, 250
κοινὰ δ', εἴ τι πέισεται

ροψ ὅπως λεγνός, ἐν-θα Καρυκίαι νόμ-
φαι Ἰπείχουσι Βακχίδες. Pers. Prot. v.
B. in bicipiti—Parnasso.

ὅπερ ἔκρων B. A. over the heights
sacred to Bacchus and frequented by
the Bacchantes: Iph. T. 1244. τὰν
βακχεύουσιν Διονύσῳ Παρνάσιον κορυ-
φάν. Cf. Virg. Æn. iii. 125. *Baccha-*
tumque jugis Naxon: Georg. ii. 487.
virginibus bacchata Lacænis Taygeta.

236. If Aristophanes had this pas-
sage in view in the *Phœnissæ* quoted
by Pollux x. 119. στίλβη θ', ἡ κατὰ
νόκτα μοι φλογάντας ἡράξεις ἐπὶ τῷ
λυχνίῳ, for ἡράξεις we must read στά-
ξεις. Porson. Valck. joins Διονύσου
with οἶνα, which, as Elmsl. remarks,
is in some measure supported by Eur.
Bacch. 535. ναὶ τὰν βοτρύσθη Διονύσου
χάριν οἶνας. On the position of τε,
see Med. 750. Καθαμέριον must be
taken adverbially: also before οἰάνθης
understand εἰ.

242. ἀθανάτας. Critics cannot a-
gree who this immortal goddess is.

In the mean time I have replaced ἀθα-
νάτου θεοῦ from the Cambr. Ms. M.
and R. Porson.

243. O that whirling in the dance
as the choir of Phæbus I were released
from my terrors! viz. those arising
from the siege, as the following lines
explain.

244. μεσόμεφαλα γ. See Med. 666.
"Castri, a small mud town, situate a
little to the east of a circular hollow
in the mountain, is supposed to occupy
a part of the site of ancient Del-
phi." Prof. Anthon's ed. of Lempr.,
re-edited by E. H. Barker, Esq., art.
Delphi.

248. φλέγει, Schol. διεγείρει, ac-
tively: cf. 233. Soph. Aj. 196. Ἄταν
οὐρανίαν φλέγων. Æsch. S. c. Th.
509. διὰ χειρὸς βέλος φλέγων. Valck.
proposes χεῖμα for αἷμα, as below 873.
ἐν κλύδωνι κείμεθ'—Δορός: Æsch. S.
c. Th. 116. κύμα γὰρ περὶ πτόλιν
καχλάζει, πνοιαῖς Ἄρεος ὁρόμενον.

251. πέισεθ' Ald. and Mss. In the

ἑπτάπυργος ἄδε γὰρ
 Φοινίσσα χώρα, φεῦ, φεῦ
 κοινὸν αἷμα, κοινὰ τέκνα
 τῆς κερασφόρου πέφυκεν Ἴουζ· 255
 ὧν μέτεστί μοι πόνων.
 ἀμφὶ δὲ πτόλιν νέφος
 ἀσπίδων πυκνὸν φλέγει,
 σχῆμα φοινίου μάχης,
 ἂν Ἄρης τάχ' εἴσεται 260
 παισὶν Οἰδίου φέρων
 πημονὰν Ἑριννύων.
 Ἄργος ᾧ Πελασγικὸν,
 δειμαίνω τὰν σὰν ἀλκὰν,
 καὶ τὸ θεόθεν οὐ γὰρ ἄδικον 265
 εἰς ἀγῶνα τόνδ' ἑνοπλος ὄρμαῖ,
 ὃς μετέρχεται δόμους.
 Πολ. τὰ μὲν πυλῶν κλείθρα μ' εἰσεδέξατο
 δι' εὐπετείας, τειχέων εἴσω μολεῖν

following verse γαῖα Ald. and some Mss., but the majority γὰ or γῆ. Porson.

254. τέκνα most Mss. and which Aldus also intended by τέκνα. Edd. and some Mss. τέκνα. Porson.

255. κερασφόρου: on this compound see Porson's Præf. p. 5=vi. The descent is thus traced: Io, Epaphus, Libya, Belus, Agenor, Cadmus, Polydorus, Labdacus, Laius, Œdipus, Etocles and Polynices.

259. (κατὰ) σχ. φ. μ. presenting the aspect of a bloody contest: as Il. 2. 1. ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰδομένοιο, i. e. κατὰ δ., after the fashion.

260. εἴσεται Ald. most edd. and many Mss.; but εἴσεται, which Scalliger and Barnes have noticed, is mentioned by the Schol., is found in the Cambr. Ms., in K. M., the membr., and in R. as a various reading: εἴσεται

M. as a various reading, J. as an emendation. From πορευθήσεται the interpretation of the Scholiast, Valck. elicits ἔσεται, which Musgr. has introduced into the text. But he seems to have taken εἴσεται as the fut. of the verb εἶμι. Iph. A. 975. τάχ' εἴσεται σίδηρος, where Markl. quotes the present passage. Porson. Æsch. Cho. 299. θηλεῖα γὰρ φρήν· εἰ δέ μή, τάχ' εἴσεται. Εἴσομαι as the fut. of εἶμι occurs in Il. 2. 8. αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν: but the Attics use the pres. εἶμι in a fut. sense, and εἴσομαι only as the fut. of οἶδα: see Matth. Gr. Gr. § 212.

265. ἄδικος M. R. ed. King.; ὁρμαῖ some Mss.; but almost all, as well as Aldus, add παῖς, which King and the Ms. K. omit, with whom Grotius coincides. Porson. τὸ θεόθεν Schol. τὴν τοῦ θεοῦ συμμαχίαν.

ὃ καὶ δέδοικα, μὴ με δικτύων ἔσω 270
 λαβόντες οὐ μεθῶς' ἀναίμακτον χροά.
 ὦν οὐνεκ' ὄμμα πανταχῇ διοίστιον,
 καῖκεῖσε καὶ τὸ δεῦρο, μὴ δόλος τις ᾗ.
 ὠπλισμένος δὲ χεῖρα τῷδε φασγάνῳ,
 τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρῆζομαι. 275
 ὦ, τίς οὗτος ; ἡ κτύπον φοβούμεθα ;
 ἅπαντα καὶ τολμῶσι δεινὰ φαίνεται,
 ὅταν δι' ἐχθρᾶς πούς ἀμείβηται χθονός.
 πέποιθα μέντοι μητρὶ, κοῦ πέποιθ' ἄμα,
 ἥτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν. 280
 ἀλλ' ἐγγὺς ἀλκῇ βῶμιοι γὰρ ἐσχάροι
 πέλας πάρεσι, κοῦκ ἔρημα δώματα.
 φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
 καὶ τάσδ' ἔρωμαι, τίνες ἐφιστᾶσιν δόμοις.

270. Valck. prefers ϕ καί, but it seems unnecessary. Porson. Cf. 156.

272. Otherwise πανταχοῦ. Porson.
 "Aristoph. Thesm. 672. πανταχῇ διάβριπον ὄμμα Καὶ τὰ τῆδε καὶ τὰ δεῦρο πάντ' ἀνασκόπει καλῶς. Eur. Or. 1260. δόχμα νῦν κόρας διάφερ' ὁμιλιῶν Ἐκείθει ἐνθάδ' εἶτ' ἐπ' ἄλλην σκοπιῶν. Virg. Æn. xii. 558. huc atque huc acies circumtulit." Valck.

275. τὰ πιστὰ—τοῦ θράσους, Schol. τὴν πίστιν τοῦ θαρρεῖν, ὃ ἐστὶ τὴν ἀσφάλειαν τοῦ θαρρεῖν: the neuter sing. is more usual in this idiom: see Med. 179.

277. καὶ for γὰρ is the conjecture of Valck. Porson. Thus Horace: *Mors et fugacem persequitur virum*. "Καὶ for καίπερ is prefixed to participles particularly by the poets: Il. E. 651. "Ἐκτορα, καὶ μεμαῶτα μάχης, χρῆσθαι ὅτω: also by Attic writers generally; but this use is rare in the tragic writers: in the extant plays of Eurip., perhaps it occurs no where else except in the Rhesus v. 73. ὡς ἂν τις αὐτῶν, καὶ νεὸς θράσκων ἔπι, Νῶτων χαραχθεὶς κλίμακας βάνη φόνῳ. Soph. Trach. 1218. μενῶ σ' ἐγὼ Καὶ

νέρθεν ὧν, ἀραῖος εἰσαεὶ βάρυς. Grotius thus turns our passage: *Nam cuncta, quancvis fortibus, faciunt metum, Hostile quoties per solum carpunt viam*. Lucan viii. 5. of Pompey in his flight, *pavet ille fragorem Motorum ventis nemorum*." Valck. Cf. Hor. Carm. I. 23. A writer in the Class. J. lvi. 214. compares Shakesp. Macb. Act. II. Sc. 2. 'Whence is that knocking? —How is't with me, when every noise appalls me?'

279. Cf. 368. φρονῶν εἶ, κοῦ φρονῶν ἀφικόμην. Hec. 564. ὃ δ' οὐ θέλων τε καὶ θέλων.

283. φέρε—μεθῶ ξίφος, *let me return my sword*: see Med. 1272. Soph. Phil. 1452. φέρε νῦν στείχων χάραν καλέσω: the first person plural of the subj. is more usual in this imperative sense: as *ibid.* 539. ἐπίσχετον, μάθωμεν.

284. τίνες ἐφ., for τίνες ἐστὲ οἱ ἐφ.: cf. 145.

τὰς ἐφιστάσας δόμους Scaliger; which is shown to be deduced from a Ms. because K. has τὰς ἐφιστάσας: J. τὰς ἐφιστᾶσαι. Some Mss. also δάμους. Porson.

- ξέναι γυναῖκες, εἴπατ', ἐκ ποίας πάτρας 285
 Ἑλληνικοῖσι δώμασιν πελάζετε ;
- Χο. Φοίνισσα μὲν γῇ πατρὶς, ἣ θρέψασά με·
 Ἀγήνορος δὲ παῖδες ἐκ παίδων δορὸς
 Φοίβῳ μ' ἐπεμψαν ἐνθάδ' ἀκροβίνιον.
 μέλλων δὲ πέμπειν μ' Οἰδίκου κλεινὸς γόνος 290
 μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας,
 ἐν τῷδ' ἐπιστράτευσαν Ἀργεῖοι πόλιν.
 σὺ δ' ἀντάμειψαί μ', ὅστις ὦν ἐλήλυθας
 ἐπτάστομον πύργωμα Θηβαίας χθονός.
- Πο. πατὴρ μὲν ἡμῖν Οἰδίκους ὁ Λαίου· 295
 ἔτικτε δ' Ἰοκάστη με, παῖς Μενοικέως·
 καλεῖ δὲ Πολυνείκην με Θηβαῖος λεώς.
- Χο. ὦ ξυγγένεια τῶν Ἀγήνορος τέκνων,
 ἐμῶν τυράννων, ὧν ἀπεστάλην ὕπο,
 γονυτετεῖς ἔδρας προσπιτνῶ σ', 300

288. παῖδες ἐκ π. Cf. *Æn.* iii. 98. *Et natū natūrum, et qui nascentur ab illis.*

290. μέλλων δὲ π.—κλ. γ., the nom. absolute for the gen., of which the following are instances: *Eur. Hipp.* 23. τὰ πολλὰ δὲ Πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ. *Soph. Ant.* 260. Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, Φύλαξ ἐλέγχων φύλακα: *Ced. C.* 1120. μὴ θαύμαζε,—Τέκν' εἰ φανέντ' ἑλπτα, μηκύνω λόγων, for τέκνων φανέντων. *Æsch. Cho.* 518. τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος Ἐνδὸς, μάτην δ' μόχθος. See *Maith. Gr. Gr.* § 562. *Brasse Ced. T.* 60. Thus in *Virg. Æn.* xi. 552. *Telum immane, manu valida quod forte gerebat Bellator, solidum nodis et robore cocto; Huic natam, libro et sylvestri subere clausam, Implicat.*

291. (ἐπὶ) μαντ. σ.: *Hec.* 143. ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς, where see the note on this omission of the prep. before one of the nouns to which it belongs. See also *Monk* on *Eur.*

Hipp. 114. *Horace Carm.* iii. 25. *quæ nemora aut quos agor in specus?* So *Virg. Æn.* vi. 692. *Quas ego te terras et quanta per æquora vectum Accipio?*

292. ἐν τῷδε, sc. καίρω: a frequent ellipse: *Thuc.* iii. 72. ἐν δὲ τούτῳ, τῶν τε Κερκυραίων κ. τ. λ.

292. πόλει *Eust.* *Il. B.* p. 236, 36= 179, 16. to whom *Valck.* refers, showing both constructions to be correct. *The Cambr. Ms.* πόλις. But an unpublished *Schol.* on *Od. M.* 181. has πόλιν. *Porson.* In *Eur. Med.* 1182. we find a dat.: διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. In *Hipp.* 529. *Mss.* vary between οὖς and οἷς.

294. ἐπτ. π. *Soph. Ant.* 119. ἐπτά-πυλον στόμα: below 1073. ἐπτάπυργα κλεῖθρα.

298. ξυγγένεια for *ξυγγενής*, the abstract for the concrete: as *Soph. Ced. T.* 85. ἀναξ, ἐμὸν κήδεμα, παῖς Μενοικέως, for κηδεστής. See *Med.* 1320.

300. *Bruck* has injudiciously adopted the conjecture of *Valck.*, γονυ-

ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.

ἔβας, ἔβας, ᾧ χρόνῳ γὰρ πατρώαν.

ἰὼ πότνια, μόλε πρόδρομος,

ἀναπέτασον πύλας·

κλύεις, ᾧ τεκοῦσα τόνδε

305

μᾶτερ; τί μέλλεις ὑπάρχοφα μέλαθρα

περᾶν, θίγειν τ' ὠλέναις τέκνου;

Ιο.

Φοίνισσαν, ᾧ νεάνιδες,

βοᾶν ἔσω δόμων κλύουσα τῶνδε,

γῆρα τρομερὰν

310

ἔλκω ποδὸς βάσιν.

ἰὼ τέκνον,

χρόνῳ σὸν ὄμμα, μυρίαις ἐν ἀμέραις,

προσεῖδον· ἀμφίβαλλε μα-

στὸν ὠλέναισι ματέρος,

315

πετεῖ σ' ἔδρα προσπιτνῶ. For if προσπιτνέιν σε and προσπιτνέιν ἔδραν are correct expressions separately, why may they not be so in conjunction? Soph. Trach. 49. πολλὰ μὲν σ' ἐγὼ Κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα Τὴν Ἡράκλειον ἔξοδον γοωμένην: where the more usual construction would be πανδακρότοις ὀδύρμασι. Porson. The accus. γον. ἔδρας depends on κατὰ understood: in a kneeling posture: Soph. Œd. T. 2. τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θαύετε; Œd. C. 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακὼν ἔδραν;

301. Cf. Œrest. 1521. προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσπίτνων.

302. ᾧ occurs thus absolutely in Æsch. Cho. 929. as Blomf. has edited the passage: ἐπολολύσατ', ᾧ, δεσποσύνων δόμων Ἀναφυγάς. Eur. Tro. 335. βοᾶσατ' εὐ τὸν Ὑμέναιον, ᾧ, μακαρίαις αἰοδαῖς.

302. χρόνῳ, at length, after a long absence, longo post tempore, Virg.: 1058. χρόνῳ δ' ἔβα—Οἰδῖπους ὁ τλάμων Θηβαῖαν τάνδε γὰρ. Cf. 313. Valck. observes that χρόνῳ in this sense is of very frequent occurrence in Soph.; Eurip. Phœn.

διὰ χρόνον elsewhere occurs: Iph. A. 636.

303. ἰὼ twice Ald. and πρόδρομος, both contrary to Mss. in general. Porson.

310. γῆρα τρ.—βάσιν: Virg. Æn. ii. 509. Arma diu senior desueta trementibus æto Circumdat nequidquam humeris.

310. 311. Thus Aldus. γηραιῇ τρομερὰν ἔλκω ποδὶ Grot. C. L. γηραιῇ ποδὶ τρομερὰν ἔλκω ποδὸς many Mss. For ποδὸς in the latter reading Valck. prefers πάρος: but Musgr. correctly suggests, that πάρος put absolutely is inconsistent with the sense. Porson.

313. μυρίαις τ' Ald. Grotius first excluded the copulative, with whom not a few Mss. coincide. Porson.

314. ἀμφίβαλλε Ald. and some Mss. others ἀμφίβαλε. Again ματέρος several Mss.: ματρός Ald. Porson.

315. The most obvious construction is, embrace the bosom of your mother with your arms; which is also in conformity with the rule of Thom. Mag. Hec. 141. that ματὴς applies to a man, μαστὸς to a woman: but as it is evi-

C

παρηΐδων τ' ὄρεγμα,
 βοστρύχων τε κυανόχρωτα χαίτας
 πλόκαμον, σκιάζων δέραν ἑμάν.
 ἰὼ, ἰὼ μόλις φανείς
 320 ἄελπτα κἀδόκητα ματρὸς Ἀλέναις,
 τί φῶ σε ; πῶς ἅπαντα
 καὶ χερσὶ καὶ λόγοισι
 πολυέλικτον ἄδοναν
 ἐπέισε καὶ τὸ δεῦρο
 325 περιχορεύουσα, τέρψιν
 παλαιᾷν λάβω χαρμονᾶν ;
 ἰὼ τέκος,
 ἔρημον πατρῶον ἔλιπες δόμον,
 330 φυγὰς ἀποσταλεῖς ὁμαίμου λάβρα.
 ἥ ποθεῖνός φίλοις,

dent from v. 332. that the accus. κυανόχρωτα πλόκαμον cannot belong to Jocasta, it is necessary to have recourse to an enallage, and to refer μαστὸν to Polynices: *surround your bosom with the arms of your mother: i.e. let your mother's arms enfold your bosom*, as the Chorus, v. 307. invites Jocasta forth to embrace her son with her arms. Cf. 320. Otherwise ὄρεγμα may be governed by κατὰ understood and follow σκιάζων: in which case we may construe thus: *enfold the bosom of your mother with your arms, enveloping my neck with your projected cheeks, and the dark ringlets of your clustering hair: cf. 300.*

316. παρηΐδων ὄρ. for παρηΐδας ὄρεχθείσας, as πλ. βοστρυχῶν χαίτας for πλ. βοστρυχάδεος χ.: cf. 1507.

319. μόλις K. R. which is more Attic. But in these particulars there is no certainty. Porson.

320. ἄελπτα for ἀέλπτως, as ἄνομα for ἀνόμως, 391.

322. λόγοισι Ald. Schol. membr. Cant. J. M. R. and, I believe, others.

From the other Mss. Grotius, Pierse, King, Burton, have given κόμαισι, and thus C. K. L. have it, and J. as a various reading. Musgr. ingeniously conjectures κόραισι, citing Lucret. iv. 1072. which Valck. had previously quoted: 'Nec constat, quid primum oculis manibusque fruuntur.' But a little less enthusiasm becomes a mother; and I have no doubt that the second reading was transferred hither from Hec. 825. Porson. Scholef. gives the following as the order of construction: πῶς περιχορεύουσα (σε) ἅπαντα ἐπέισε καὶ τὸ δεῦρο, λάβω καὶ χερσὶ καὶ λόγοισι πολυέλικτον ἄδοναν, τέρψιν παλαιᾷν χαρμονᾶν; This however being contrary to Porson's punctuation, we may consider πολυέλικτον ἄδ. as dependent on κατὰ understood: *dancing round you in all directions, here and there, with a pleasure variously expressed both by gestures and by words.*

326. παλαιᾷν χαρμονᾶς Ald. παλαιᾷν χαρμονᾶν, or παλαιὴν χαρμονᾶν most Mss. Porson.

ἦ ποθεινὸς Θήβαις.

ὅθεν ἐμάν τε λευκόχροα κείρομαι,
δακρυόεσσαν ἰεῖσα πενθήρη κόμαν,
ἄπεπλος φαρῶν λευκῶν, τέκνον,
δυσόρφαια δ' ἀμφὶ τρύχη

335

τάδε σκότι ἀμείβομαι.
ὁ δ' ἐν δόμοισι πρέσβυς ὁμματοστερῆς,
ἀπήνας ὁμοπτέρου,

τᾶς ἀποζυγείσας δόμων,
πόθον ἀμφιδάκρυτον αἰεὶ κατέχων

340

ἀνῆξε μὲν ξίφους
ἐπ' αὐτόχειρά τε σφαγὰν,

332. Brunck omits τε. The passage seems corrupt. Porson. Scholefield suggests that ἐμάν τε λ. κείρομαι corresponds to δ' ἐν δόμοισι πρέσβυς, v. 337. where he proposes δ' τ' ἐν δ. Λευκόχροα being an adjective, it would be better to remove the comma after κείρομαι, and connect it with κόμαν, making that accus. to depend on ἰεῖσα, which is used for the compound ἀφίεσα or ἀνιεύσα, and taking κείρομαι in a reflective sense; as Eur. Electr. 545. ἀλλ' ἦ τις αὐτοῦ τάφον ἐποικτείρας ξένος ἔκειρατ', has shorn himself. A redundancy of epithets is not unusual in the chorusses: see Med. 208. 834. The line may perhaps admit of emendation thus: ὅθεν ἐμόν τε κείρομαι λευκὸν κάρα: cf. 883.

333. πενθήρη κόμαν: tearing, cutting off, or shaving the hair, were expressions of sorrow on the death of friends and other occasions: Eur. Alc. 100. χαῖτα τ' ὅστις ἐπὶ προθύροις Τομῆος, ἃ δὴ νεκρῶν Πένθει πίνει. Suppl. 972. παιδὸς ἐν οἴκοις Κεῖται μνάματα πένθιμοι Κουραὶ καὶ στέφανοι κόμας. Cf. 883.

334. ἄπεπλος φ. λ. for ἄνευ φ. λ. Med. 671. εὐνῆς ἄζυγες γαμηλίου. To the instances there given add Soph. (Ed. C. 786. κακῶν ἄνατος: El. 1002. ἔλπος ἄτης.

336. ἀμείβομαι, I assume in stead, exchange them for: cf. Eur. Hel. 1094. βοστρύχους τεμῶ, Πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι: Tro. 496. τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροά Πέπλων λακίσματ'.

338. ἀπ. ὁμ., a singular metaphor for a pair of brothers: Schol. ζεύγους συγγενικοῦ ἀπὸ μεταφορᾶς τῶν ὁμοειδῶν ὀρνέων, ἃ, ἀπὸ τοῦ τοῖς αὐτοῖς πτεροῖς χρῆσθαι, γνωρίζουσι τὴν ἐαυτῶν συγγένειαν καὶ τὸ ὁμοειδές. By a similar metaphor ζεύγος and ξυνωρίς are applied to persons: Æsch. Ag. 43. ὄχυρὸν ζεύγος Ἀτρεϊδῶν: on ξυνωρίς see Med. 1142. and below 1101. 1634. Παρθένος, παρδάσιμος, σεираφόρος are similarly transferred from their primary sense, which relates to animals: in illustrating the latter word, Blomf. on Æsch. Ag. 815. cites Shakespeare M. W. of Windsor, II. 2. 'you and your coach-fellow Nym.' The word yoke-fellow has obviously a similar origin. Translate literally thus: always retaining a tearful regret for the well-matched pair which is unyoked from the house: i. e. bitterly deploring the dissension by which the brothers are separated: ὁμόπτερος has the same sense in Eur. El. 530. πολλοῖς δ' ἀν' εὐροῖς βοστρύχους ὁμοπτέρους καὶ μὴ γεγῶσιν αἵματος ταύτου.

ὑπὲρ τέρεμνά τ' ἀγχόνας,
 στενάζων ἄράς τέκνοισ'
 σὺν ἀλαλαῖσι δ' αἰαγμάτων 345
 αἰὲν σκοτία κρύπτεται.
 σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω
 ζυγέντα παιδοποιὸν ἄδονα
 ξένοισιν ἐν δόμοις ἔχειν,
 ξένον τε κῆδος ἀμφέπειν 350
 ἄλαστα ματρὶ τᾷδε Λα-
 ῖῳ τε τῷ παλαιγενεῖ,
 γάμων ἐπακτὸν ἄταν.
 ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς

343. *τέρεμνα*: another orthography is *τέραμνα*, which Jones thus deduces: 'Τέραμνον for κέραμνον from κέραμος, a tile; as κείνος becomes κῆνος, κῆλον *telum*, κοίρανος τύραννος.' Ἀγχόνας may be the Doric gen. or the accus., in one case dependent on σφαγὰν, in the other on ἐπί: the former seems preferable: *suicide by means of a sword or a rope from the roof*.

345. Thus Aldus. Mss. vary: ἀλαλαῖσι, ἀλαλαγῶσι, ἀλλαγαῖσι. Eustathius on Il. Δ. p. 404, 16=377, 1. ἀλαλαῖς. Αἰὲν, which Aldus omits, is inserted by many Mss. before αἰαγμάτων. Porson. Schol. ἀλαλαῖ κυρίως αἰ τῶν θυσίων εὐχαί. It sometimes denotes a joyful sound: Eur. Hel. 1343. λύπην ἀλλάξαι' ἀλαλᾷ. Ἀναλαλᾷζω is found below 1410.

347. King has added τὲ before καὶ from the Ms. K. Pierson much more judiciously reads καινοῖς, which Valck. supports from Sophocles and Statius; but neither is the particle καὶ unmeaning, nor is this kind of verse unusual in the tragic writers. Porson. Δῆ may be expressed by *then*.

351. τᾷδε commonly, and in 353. ἐπακτὸν. By changing the latter into ἐπακτὸν, and adopting τᾷδε from K. R. I have made three dimeter iambs. Valck. objects to Λαῖα, for two rea-

sons: 1. because he is called παλαιγενής, 2. because Laius held Polyti-ces and the whole family in detestation. But παλαιγενής means no more than παλαῖος, as Strepsiades even when alive is called παλαιγενής by Aristoph. Nub. 357. Again, I see no reason why Laius should not by this time have become reconciled to his family: οὐκ ἔρ' ἔμελλες Οὐδὲ θανὼν λήσσεσθαι ἐμοὶ χόλον; Even Oedipus, who had imprecated the direst curses on his son, 65. 344. 484. 777. 890. 1068. at length exclaims, 1715. ὦ φίλα πεισμάτ' ἔθελ' ἀθλίον πατρός. Brunch and Beck have substituted Κάδμω. Again σφ' Ald. τῷ Mss. as Grotius. γάμων ἐπακτὸν Flor. according to Burton. Porson. Γάμων ἐπακτὸν ἄταν is to be taken in apposition with ξένον κῆδος, the two intervening lines being parenthetical. Eur. Alc. 361. τὴν φίλην ἐν ἀγκάλαις Δόξω γυναῖκα, καί περ οὐκ ἔχων, ἔχειν Ψυχρὰν μὲν, οἶμαι, τέρψιν. See also Monk on v. 7.

ματρὶ τᾷδε, i. e. ἐμῇ, spoken δεικτικῶς, as ἀνδρὶ τᾷδε, Med. 1334. Thus Horace Serm. I. 9, 45. haberes Magnum adiutorem, posset qui ferre secundas, *Hunc hominem velles si tradere*, i. e. *me*.

354. οὔτι six Mss. at least; which is perhaps the true reading. Porson.

- νόμιμον ἐν γάμοις 355
 ὥς πρέπει ματρὶ μακαρίᾳ·
 ἀνυμέναια δ' Ἴσμηνός ἐκηδεύθη
 λουτροφόρου χλιδᾶς·
 ἀνὰ δὲ Θηβαίαν πόλιν 360
 ἐσιγάθη σᾶς εἴσοδος νύμφας.
 ὅλοιτο τάδ', εἴτε σίδαρος,
 εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,
 εἴτε τὸ δαιμόνιον κατεκώμασε
 δώμασιν Οἰδιπόδα·
 πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχῃ. 365
- Χο. δεινὸν γυναιξὶν αἰ δι' ὠδίνων γοναί,
 καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.
- Πο. μῆτερ, φρονῶν εὖ, κοῦ φρονῶν ἀφικόμην
 ἔχθρους ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει
 πατριδος ἐρᾶν ἅπαντας· ὅς δ' ἄλλως λέγει, 370
 λόγοισι χαίρει, τὸν δὲ νοῦν ἐκείσ' ἔχει.

Schol. ἔθος ἦν τὴν νύμφην ὑπὸ τῆς μητρὸς τοῦ γαμοῦντος μετὰ λαμπρόδος εἰσάγεσθαι. On this ceremony usual at marriages, see Med. 1023. Travels of Anach. vi. 95.

355. γόνιμον, Plut. de Exil. p. 606. F. Valck. cites Iph. A. 738. ἐγὼ παρ-
 ἔω φῶς, ὃ νυμφίοις πρέπει. Οὐχ ὁ νό-
 μος οὗτος. Porson.

357. Literally: *Ismenus was affianced without the nuptial rite of drawing water: i. e. no water was drawn from the river Ismenus on the occasion of your marriage, your country took no interest in your new alliance.* Schol. οὐ μετείχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῇ πρὸς τὸν Ἀδραστον ἐπιγαμβρίᾳ συνήσθη, οὐ γὰρ εἰδὼ τὰ παρ' αὐτοῦ λουτρά. Potter: 'his unconscious stream Ismenus rolled, and his delicious wave Filled not the bridal bath.' Æsch. Prom. 570. Τὸ διαμφίδιον Δέ μοι μέλοι προσέττα, τὸδ', ἐκεῖνό θ', ὅτ' ἀμ—φι λουτρά καὶ λέχος σὸν ὑμεναίουν ἴστασι γάμων. On the idiom ἀνυμέναια λουτρ.

χλ. for ἀνευ λ. χλ. see above 334. Cf. Hec. 416.

361. ὅλοιθ' ὁ τάδε Valck., δρώσας [or μυσάμενος, cf. 811.] or something similar being understood; and thus Brunck has edited. Porson. Schol. ἀπόλοιτο τάδε τὰ κακὰ, καὶ μεταβληθεῖη εἰς ἀγαθὰ.

363. κατεκώμασε, has revelled: Hesych. κομᾷζει· ὑβρίζει μετὰ μέθης.

366. δεινὸν, binding, a strong tie upon the affections: Eur. Iph. A. 917. Δεινὸν τὸ τίκτειν καὶ φέρει φίλτρον μέγα, Πᾶσιν τε κοινὸν, ὅσθ' ὑπερκάμνει τέκνων. Andr. 977. τὸ ξυγγενὲς γὰρ δεινόν. Æsch. S. c. Th. 1033. δεινὸν τὸ κοινὸν σπλάγγνον: δεινός is generally deduced from δέω, to fear, but it may equally come from δέω, to bind, δευνός, δευνός.

368. φρ. εὖ, κοῦφρ. Potter: 'With confidence, though mixed with some distrust:' cf. 279.

371. λόγοισι χαίρει, amuses himself with words. "Theognis 87. Μὴ μ'

οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμην,
 μή τις δόλος με πρὸς κασιγνήτου πτάνη,
 ὥστε ξιφῆρη χεῖρ' ἔχων, δι' ἄστεος
 κυκλῶν πρόσωπον ἦλθον· ἐν δέ μ' ὠφελεῖ, 375
 σπονδαί τε καὶ σὴ πίστις, ἣ μ' εἰσήγαγες
 τείχη πατρῶα· πολὺδακρυς δ' ἀφικόμην
 χρόνιος ἰδὼν μέλαθρα, καὶ βαμοὺς θεῶν,
 γυμνασία θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδαρ,
 ἃν οὐ δικαίως ἀπελαθεῖς, ξένην πόλιν 380
 ναίω, δι' ὅσων νᾶμ' ἔχων δακρυρρόοῦν.
 ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρομαι

ἔπεισιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλῃ. Eur. Andr. 451. οὐ λέγοντες ἄλλα μὲν Γλώσση, φρονούντες δ' ἄλλ', ἐφευρίσκεισθ' αἰεὶ; The formula λόγοισι χαίρειν Eurip. has elsewhere expressed by γλώσση χαρίζεσθαι, Orest. 1528. δειλία γλώσση χαρίζει, τάνδον οὐχ οὕτω φρονών." Valck. Compare v. 1433. below: τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκέισε δέ.

372. τάρβος Grot. K. [cf. 291.] οὕτω τάρβους for εἰς τοῦτο τάρβους seems to me an extraordinary expression. In Heracl. 214. γένους μὲν ἥκεις ὧδε τοῖσδε, Δημοφῶν, ἥκεις is for προσήκεις. I should prefer οὕτω δ' ἐτάρβουν. Porson. "I consider no change necessary." Electr. 746. πῶς ἀγῶνος ἤκομεν;" Schæfer. Schol. τάρβος μὲν, ἣ ἐν ψυχῇ δειλία, ἥτις τὴν καρδίαν πατάσασα, καὶ αὐτὴν τὴν βοήν τελεῖ καὶ δαμάζει, καὶ ἀφάνους ἡμᾶς καθιστησι. Φόβος δὲ, ἣ πρὸς φυγὴν κινουσα ὁρμή τῆς ψυχῆς, ἀπὸ ταῦ φέβω, τοῦ φέβω, γενομένη.

376. εἰσήγαγε commonly: εἰσήγαγεν K. εἰσήγαγες Flor. which Valck. properly approves. Porson. Cf. Hec. 293. The same use of the pronoun possessive for the gen. of the personal pron. is frequent in Latin: Cic. Catil. I. nostra, qui remansissimus, cæde contentum to esse dicebas.

379. ἀνετράφην D. J. Cant. ἐτράφην K. Scal. But ἐνετράφην Plut. ii. p. 526. F. Porson.

381. δι' ὅσων ἡμᾶ' Ald. Mss. generally, with Eustathius on Il. Γ. p. 432, 12=328, 21. who cites ἔχω. But Musgr. has νᾶμ' for ἡμᾶ', comparing very apposite passages from Herc. Fur. 98. ἀλλ' ἡσύχαζε καὶ δακρυρρόους τέκνον Πηγάς ἀφαίρει: 626. καὶ νᾶματ' ὅσων μηκέτ' ἐξαιέρε. Sophocles has said πηγὰς δακρύων Antig. 803. παγὰ δακρύων Trach. 852. ib. 919. καὶ δακρύων ῥήξασα θερμὰ νᾶματα. Eur. Herc. Fur. 448. δακρύων ὥς οὐ δύναμαι κατέχειν Γραίας ὅσων ἐτι πηγὰς. Alcest. 1088. (ἐκ δ' ὀμμάτων Πηγάι κατεβρόγασιν.)" Porson. Æsch. Prom. 406. δακρυσιστακτον ἀπ' ὅσων ραδιῶν 'Ρέος παρειῶν νοτίοις ἔτερχε παγαῖς. Δι' ὅσων, Musgr. remarks, may be rendered in my eyes, as Soph. Antig. 639. οὕτω γὰρ, ὃ καὶ, χρὴ διὰ στέρνων ἔχειν. Eur. Bacch. 732. ἔπειθε θύροισι διὰ χερῶν ἐπλισμέναι.

382. On this parenthetical use of γὰρ after ἀλλὰ see note on Med. 1063. "Eur. Alc. 1058. ἀλλ' ἄλγος ἄλγος τοῦτ' ἂν ἦν προσκείμενον: Tro. 591. ἐπὶ δ' ἄλγεσιν ἄλγεα κείται: 701. ἀλλ' ἐκ λόγου γὰρ ἄλλος ἐκβαίνει λόγος. Hom. Il. T. 290. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ. Eur. Iph. T. 191. μόχθος δ' ἐκ μόχθου ἀΐσσει: 866. ἄλλα δ' ἐξ ἄλλων κυρεῖ: Hec. 684. ἔτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ: Or. 968. ἔτερα δ' ἐτέροις (ἔτερος P.) ἀμείβεται Πήματ' ἐν χρόνῳ μακρῷ: Hipp. 866.

κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους
ἔχουσιν οἵμοι τῶν ἐμῶν ἐγὼ κακῶν.

ὥς δεινὸν ἔχθρα, μήτερ, οἰκείων φίλων, 385
καὶ δυσλύτους ἔχουσα τὰς διαλλαγὰς.

τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ,
σκοτόν δεδορκώς; τί δὲ κασίγνηται δύο;
ἤπου στένουσι τλήμονας φυγὰς ἐμάς;

Ιο. κακῶς θεῶν τις Οἰδίπου φθείρει γένος· 390

οὕτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμέ,
κακῶς τε γῆμαι πατέρα σὸν, φῦναί τε σέ.

ἅτάρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.

ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,

τόδ' αὖ νεοχμὸν ἐκδοχαῖς Ἐπιφέρει θεὸς
κακόν." Valck.

383. Cf. 333. Alc. 437. Πᾶσιν δὲ
Θεσσαλοῖσιν, ὧν ἐγὼ κρατῶ, Πένθους
γυναικὸς τῆσδε κοινοῦσθαι λέγω, Κουρᾷ
ἐνρηκεῖ, καὶ μελαμπέπλω στολῇ.

"μελάγχμος, clothed in black. Χίμα
was perhaps allied to χιτῶν, and form-
ed from κέχμαι, as χιτῶν from κέχι-
ται, perf. of some verb χίω. The ter-
mination of χιμος in δύσχιμος seems to
have a different meaning. And Eusta-
thius is of opinion that χιμος is a mere
termination in μελάγχμος. But even
terminations are not formed without a
reason." Valpy's Fundamental Words
of the Greek Language.

384. The repetition of the pronoun
is very tame. I suspect that the error
originated from a difference in the read-
ing, of ἐγὼ and οἱμοι. Both having
been admitted into the text, as fre-
quently happens, the true reading be-
came displaced. I read therefore, οἱμοι
τῶν ἐμῶν τλήμον κακῶν. Besides τλή-
μων might have been lost from the si-
milarity of the letters τερῶν. Hel.
1243. ἄθικτον· οἱ γὰρ τῶν ἐμῶν τλήμων
κακῶν. Or if any should prefer of γὰρ,
from this passage in the Helena, I
should not object. Porson. As an in-
stance of a redundancy of prepositions
in some measure vindicating the read-

ing of the present passage, Erfurdt cites
Soph. Trach. 971. φ μοι ἐγὼ σοῦ, πα-
τερ, φ μοι ἐγὼ Μέλεος, τί πάθω;

386. δυσλύντους, difficult of adjust-
ment, incorrectly δυσλυντοὺς in Schol-
field's and former edd. Eur. Med. 520.
δεινὴ τις ὀργὴ καὶ δυσίαντος πέλει· ὅταν
φίλοι φίλοισι συμβάλωσ' ἔρῳ.

388. σκ. δεδορκώς: Milton's expres-
sion, darkness visible, will occur to the
reader: let him compare also Soph.
Oed. T. 419. βλέποντα νῦν μὲν δρῶ,
ἔπειτα δὲ σκότον: 1273. ἀλλ' ἐν σκό-
τῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει· Ὀψοίαθ'.
Eur. Bacch. 510. ὡς ἂν σκότιον εἰσπορᾷ
κρέφας.

389. τλήμονες Ald. Mss. Markland
conjectures τλήμονος; but Brunck bet-
ter τλήμονας, quoting Hippol. 1191.
(where the membr. have τλήμονος)
Phoen. 1724. Bacch. 1350. Add Electr.
233. ποῦ γῆς δ' τλήμων, τλήμονας φυ-
γὰς ἔχων; Porson.

393. τὰ τῶν θεῶν, the dispensations
of the Gods: Sophocles has expressed
this more fully, Phil. 1316. ἀνθρώποις
τὰς μὲν ἐκ θεῶν. Τόχας δοθείσας ἔστ'
ἀναγκαῖον φέρειν. Cf. 414.

394. μὴ τὴν σὴν Cant. μὴ τε σὴν
Leid. pr. μὴ τῇ Eust. Il. E. p. 573, 7=
437, 2. Porson. Schol. τοῦτα οὕτως
συντακτέον, δέδοικα ὅπως ἔρωμαι-ἐκεῖνα
ἂ χρίξω, μὴ δάκω καὶ λυτήσω τὴν σὴν

- δέδοικ', ἃ χρεῖζω διὰ πόθου δ' ἐλήλυθα. 395
- Πο. ἀλλ' ἐξερώτα, μηδὲν ἐνδεὲς λίπης·
ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μῆτερ, φίλα.
- Ιο. καὶ δὴ σ' ἐρωτῶ πρῶτον, ὦν χρεῖζω τυχεῖν.
τί τὸ στέρεσθαι πατρίδος, ἥ κακὸν μέγα;
- Πο. μέγιστον· ἔργω δ' ἐστὶ μεῖζον ἢ λόγῳ. 400
- Ιο. τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;
- Πο. ἐν μὲν μέγιστον, οὐκ ἔχειν παρρήσιαν.
- Ιο. δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.
- Πο. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν.
- Ιο. καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς-μὴ σοφοῖς. 405

φρένα: δέδοικα ὅπως ἔρωμαι, *vereor ut possim rogare, I fear to ask.* Cf. Orest. 537. ἐγὼ τοι πρὸς σέ δειμαίνω λέγειν, "Ὅπου σε μέλλω σὴν τε λυπήσειν φρένα."

395. ἐλήλυθα Ald. Grot. and, I believe, all Mss. From that of Hervagius ἐλήλυθας has been introduced into some edd. *Porson*. On periphrases, with the prep. διὰ, see Hec. 667.

398. καὶ signifies readiness, and δὴ is hortatory: Hoogev. Part. p. 90. ed. Seager.

401. Valck. had intended to edit τίς δ' ὁ from Stobæus xxxvii. p. 226, 50. had the printers been accommodating. But since all the Mss., Aldus, Plutarch of Exil. p. 605. E. and the first ed. of Stobæus omit δ', I have omitted it. Again Mss. hesitate between *δυστυχὲς* and *δυσχερές*. The latter is better; in which Plutarch, Teles and Stobæus agree. *Porson*.

402. Edd. and Mss. have ἔχει. Plutarch, Stobæus l. c., Teles in Stobæus xxxviii. p. 236, 17. Valck., Brunck., and others have approved of the emendation of Arnald, ἔχειν. This also the Ms. L. has, from a correction indeed, but of the same hand, and the same time. *Porson*. Cf. Eur. Ion. 686. Κἂν τοῖς λόγοισιν ἀσπὺς ᾗ, τό γε στόμα Δούλον πέπται, κοῦκ ἔχει παρρήσιαν.

403. δούλου τόδ' εἶπας, elliptically for *τόδε δ' εἶπας ἐστὶ δούλου*, as Med.

703. τόδ' ἄλλο καὶνὸν αὖ λέγεις κακόν.

404. τὴν τῶν κρατούντων ἀμαθίαν Plut. τὰς τῶν πολιτῶν ἀμαθίας the Schol. notices as a various reading. *Porson*. Valck. attributes the substitution of *πολιτῶν* for *κρατούντων* to an actor, who had met with an unfavourable reception from his audience. Comp. Hec. 404. τοῖς κρατοῦσι μὴ μάχου. Soph. El. 342. τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: 398. τοῖς κρατοῦσι δ' εἰκαθεῖν. "Cic. Epist. Att. ii. 25. Sed nos tenemus præceptum illud; τὰς τῶν κρατούντων." Barnes.

405. This compound not seeming consistent with analogy, Valck. wished to correct *ξυμφορεῖν*, Pierson *ξυννοσεῖν*. For my part I should prefer *συννοσεῖν*, could I venture to make any alteration. But I am not certain whether Eurip. may not have violated rules for the sake of a stronger antithesis. *Porson*. Valck. thus states the grounds of his objection: that from dissyllable substantives, πόθος, νόμος, λόγος, θυμὸς, τόπος, κόσμος, are formed adj. and verbs, as ἀπορος, ἀπορεῖν· ἄνομος, ἀνομεῖν· ἀθυμὸς, ἀθυγεῖν, ἀτονεῖν, ἀκοσμεῖν: but that from dissyllable adj. σοφός, κακός, κομψός, φίλος &c. are formed only adj. ἄσοφος, ἄκακος, ἄκομψος, ἄφιλος &c. and not such verbs as ἀσοφεῖν, ἀκακεῖν, ἀφιλεῖν &c.

- Πο. ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.
 Ιο. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
 Πο. καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ.
 Ιο. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς;
 Πο. ἔχουσιν Ἀφροδίτην τιν' ἠδεῖαν κακῶν. 410
 Ιο. πόθεν δ' ἐβόσκου, πρὶν γάμοις εὐρεῖν βίον;
 Πο. ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἴτ' οὐκ εἶχον ἄν.

406. *δου* τὸ κέρδος Lucian. i. p. 710. Plut. Demetr. p. 895. A. which is equally good with the received reading. Porson.

407. *Æsch.* Ag. 1658. οὐδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους. Soph. Ant. 1262. ἐλπίσιν δὲ βόσκομαι. Eur. Bacch. 573. ἐλπίσιν δ' ἐβόσκετο.

409. *διεσάφησ'* οὔσας for εἶναι: the same constr. as with the verb *δείκνυμι*: Eur. Med. 548. δειξέω πρώτα μὲν σοφὸς γηγῶς: δηλῶ, ἀποφάσω and all verbs of the same signif. are followed by participles.

410. *θεδν* Ald. but most Mss. κακῶν. Musgr. conjectures νόσον, which is not far removed, if N be put only once: HÆLIANΘEON. Porson. Campbell: 'Auspicious Hope! in thy sweet garden grow Wreaths for each toil, a charm for every woe!'

411. Monk on Soph. El. 1058. "Εδρεῖν here signifies *to obtain*, in which sense the middle *εδρέσθαι* is far more frequent. Dawes in his Miscell. Crit. p. 225. says, 'Quod Latini dicunt *nancisci, consequi*, id apud Græcos denotat verbum non jam activum *εδρεῖν*, sed medium *εδρέσθαι*.' He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shown by this passage, (*ἂν τ' ὕνασιν εδρῶσιν*), and by two others quoted in Schæfer's notes: 1305. μέγ' εδρεῖν κέρδος: Trach. 284. Ἐξ ὀλβίων ἄζηλον εδρούσαι βίον. Eur. Bacch. 970. ὅστ' οὐρανῷ στηρίξον εδρῆσαις κλέος."

412. Brunck has edited *αδ* from the conjecture of Reiske and Valck. But the meaning is: *aliquando victum habere solebam, aliquando non habere.*

For Brunck's observation on Soph. Phil. 290. that *αν* rarely possesses that force in a negative proposition is disproved by that very passage: ταῦτ' *αν* ἐξέρπων τάλας Ἑμμηχανώμενην. *εἴτα* πῦρ *αν* οὐ παρήν. He has committed a similar error in Hec. 736. but the reverse in Aristoph. Nub. 394. ἀλλ' ὁ κεραυνὸς πόθεν *αδ* φέρεται; where, although three of the earliest edd. and most of the Mss. have *αδ*, he has himself edited *αν* on the authority of one only. But to return to our verse. I will bring forward two passages from the Birds of Aristophanes, which have been slightly corrupted from ignorance of this construction: 505. χῶ- πόθ' ὁ κόκκυξ εἶποι κόκκυ, τότε γ' οἱ φοίνικες ἅπαντες τοὺς πυροὺς *αν* καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον. Thus Kuster for τόθ' οἱ φ. But in the Ms. of Brunck, *τοτ' αδ* οἱ φ. i. e. *τότ' αν* οἱ φ.: 520. ἔμυνε τ' οὐδεὶς τότ' ἀνθρώπων θεδν, ἀλλ' ὀρνίθας ἅπαντες. Λάμπων ἔμυνε' ἐπὶ καὶ νυκτὶ τὸν χῆν', ὅταν ἐξαπατᾷ τι. Brunck by transposing the words has formed a wretched anapestic, ἀνθρώπων τότε, when the reading was so obvious τότ' *αν* ἀνθρώπων. In the Peace 626. the reading was, Οὐδὲν αἰτίων ἀνδρῶν γε τὰς κρήδας κατήσθιον, but Invernizius from the Ravenna Ms. has given, Οὐδὲν αἰτίων *αν* ἀνδρῶν. Porson. "The adv. *αν*, with the indicative, particularly of the imperfect, often expresses the repetition of an action, the *habitude*. Herod. iii. 51. ὁ δὲ, ὅπως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' *αν* καὶ ἀπὸ ταύτης.—ἀπελαυνόμενος δ' *αν* ἦτε ἐν' ἐτέρῃ τῶν ἐταίρων. Comp. i. 42. iii. 119. vii. 211. Plat. Apol. S.

- Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφείλου; .
 Πο. εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἣν τις δυστυχή.
 Ιο. οὐδ' ἡγυγεία σ' ἤρεν εἰς ὕψος μέγα; 415
 Πο. κακὸν τὸ μὴ "χεῖν" τὸ γένος οὐκ ἔβωσκέ με.
 Ιο. ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς.
 Πο. οὐδ' ὀνομάσαι δύναί' ἂν, ὡς ἐστὶν φίλον.
 Ιο. πῶς δ' ἤλθεες Ἀργος; τίν' ἐπίνοϊαν ἔσχεθες;
 Πο. ἔχρησ' Ἀδράστῳ Λοξίας χρησμόν τινα. 420
 Ιο. ποῖόν τι τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν.
 Πο. κάπρῳ λέοντί θ' ἀρμόσαι παίδων γάμους.
 Ιο. καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τέκνον;
 Πο. οὐκ οἶδ'. ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

p. 51. διπρώτων ἂν αὐτοὺς, τί λέγοιεν. Xen. Mem. iv. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγει—ἐπὶ τὴν ὑπόθεσιν ἐπαυήγειν ἂν πάντα τὸν λόγον." Matth. Gr. Gr. § 598.

414. εὖ πρᾶσσε Valck. interprets by *μηδαμῶς*, and compares with *ζηλῶ σ' Med. 60. εὐτυχοῖς, δυναο*. But, as Brunck has observed, the particle *δ'* is in the way, and therefore Valck. wished it removed; but all edd. and Mss. retain it; also Plut. p. 606. E. Séxtus Empiricus adv. Math. i. 279. an anonymous writer among the Rhetoricians of Aldus ii. p. 371, 24. The sense is the same, as in the well-known verse, (Ovid. Trist. i. 8, 5.) 'Donec eris felix, multos numerabis amicos.' Porson. "The neuter of the article is often put absolutely with the gen. of a subst., and in that case signifies: 1. Every thing to which the subst., which is put in the gen., refers, all that concerns it, that arises from it, that belongs to it." Eur. Ph. 414. Ιο. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφείλου; Πο. εὖ πρᾶσσε (to expect assistance from them, one must be fortunate:) τὰ φίλων δ' οὐδὲν, ἣν τις δυστυχή, the assistance of friends is nothing: 393. τὰ τῶν θεῶν, the visitation of the gods. Suppl. 78. τὰ τῶν φθιτῶν, honores mortuorum." Matth.

Gr. Gr. § 284.

416. *μη ἔχεω* less accurately Ald. τὸ γένος δ' Plut. and some Mss. but not Galen in Protr. Porson. Cf. Ion. 271. τὸ δὲ γένος μ' οὐκ ὠφέλει.

418. *δύναμι'* ἂν, which, however barbarous, Mss. and Stobæus retain, Markland properly corrects. Dawes M. Cr. p. 251. has removed a similar error from *Æsch. Prom. 757. Porson*.

419. *ἔσχε* Aldus, with not a few Mss. But *ἔσχεθες* in five, according to Burton; and thus Grot. C. K. L. Leid. sec. Porson. See Monk Hipp. 1284.

421. All edd. punctuate thus: *ποῖον; τί τοῦτ'*, that *ποῖον* may be referred to *χρησμόν*. But I have preferred the other method. Porson. On *ἔχω* for *δύναμαι*, see Med. 492.

422. *παῖδων* L. which might be preferable, were it not possible that one Ms. might be accidentally corrupted into the semblance of a true reading. Porson.

423. King has edited *θηρὸς* from K. and thus C. Leid. But, not to notice the *δμοιστέλεντον*, the other reading is in itself better. For since Jocasta could not know which of the animals Adrastus considered Polynices to resemble, she uses the plur. number with propriety, as below she is said to

- Ιο. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ' ἔσχες λείχος; 425
 Πο. νύξ ἦν· Ἀδράστου δ' ἦλθον εἰς παρασταάδας.
 Ιο. κοίτας ματεύων, ἧ φυγὰς πλανώμενος;
 Πο. ἦν ταῦτα, κατὰ γ' ἦλθεν ἄλλος αὖ φυγὰς.
 Ιο. τίς οὗτος; ὡς ἄρ' ἄθλιος κακέϊνος ἦν.
 Πο. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. 430
 Ιο. τί θηρσὶν ὑμᾶς δῆτ' Ἀδραστος εἵκασε;
 Πο. στρωμνῆς ἐς ἀλκὴν οὐνεκ' ἤλθομεν πέρι.

snatch the sword ἐκ νεκρῶν and νεκρῶν πᾶρα 1470. 1593. Again 425. ἔχεις C. Porson.

425. "Eurip. seems to have employed the expression τίνι τρόπῳ only in the later plays. In the Hippolytus 909. τί κρήμα πάσχει; τῷ τρόπῳ διόλγυται; 1008. δεῖ δὲ σε δεῖξαι τῷ τρόπῳ διεφθάρη; 1171. πῶς καὶ διάλει' εἰπέ' τῷ τρόπῳ δίκης Ἐπαισεν αὐτὸν ῥόπτρον αἰσχύναντά με; In the Medea, Alcestis and Heraclidæ, which three tragedies are among the oldest, I find neither τίνι τρόπῳ nor τῷ τρόπῳ. Æschylus and Sophocles seem to have had no certain rule on this point. In the former, Pers. 771. 795. τίνι τρόπῳ occurs, and in the latter, CEd. T. 10." Elmsl. Bacch. 425.

426. παρασταάδας. Eur. Andr. 1118. Iph. T. 1160. "Pertinent nempe παρασταάδες ad portam s. ostium, et a poetis sæpe pro ipsa janua ponuntur. Antias Latine dici, et esse columnas s. pilas quadratas ad latera ostiorum positas docet Salmasius Exerc. p. 1216." Schneider Epimetr. ad Xen. Mem. iii. 8, 9. Statius, alluding to the same circumstance, says of Polynices, Theb. i. 388. ignotæ acclinis postibus aula.

427. ἧ, a bad conjecture of Canter's, is supported by the Ms. L. Aldus and most Mss. have μαστεύων, as also in other places; but ματεύων is in the better Leyden Ms., according to Valck., in L. and a Ms. collated by Holstein in Markl. Suppl. 984. Cf. Hec. 773 (=767.) Porson. ἧ, sc. ὁδοῖ, in the same way as.

428. ἦν ταῦτα, a formula expressing affirmation. Thus in Hec. 764. to the question of Agamemnon, δ' τλήμων, ἦπου χρυσὸν ἠράσθη λαβεῖν; Hecuba answers, τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω φρυγῶν; also Electr. 645. OP. ὑποπτος οὐσα γιγνώσκει πόλει. PP. τοιαῦτα μισεῖται γὰρ ἀνδρῶσι γυνή.

κατὰ δ' is edited by Valck. and Brunck, as most of the Mss. certainly have. But J. and Aldus have κατὰ γ'. Porson.

431. θῆρσι δ' Ald. but the membr. omit δ': εἵκασε Ald. ἦκασεν L. ἦκασε Brunck. Porson. "In interrogations θῆρα, like δῆ, expresses eagerness for information: tandem; I pray; tell me; τίνα δῆτ' ἂν λέγοις; Aristoph. Vesp. 1171. So v. 191. Eur. Or. 1473. This use results from its hortatory one; for ποῖ δῆρα φεύγω; Eur. Ph. 991. is equivalent to εἰπέ δῆ, or δῆρα, ποῖ φεύξω; So v. 997. and in Heracl. 127." Hoogew. p. 49. ed. Seager.

432. "Statius relates this adventure with his usual spirit. Polynices, wandering in a dark and tempestuous night, at length beheld the lights gleaming from Larissa, the citadel of Argos; he hastens thither, and entering the vestibule of the palace, throws himself on the floor to repose his limbs, stiff with the rain and wind. It happened that Tydeus (then an exile from Calydon for the unhappy murder of his brother) was driven by the same storm to the same place for shelter: a quarrel immediately ensued between the two princes; they fought; till

- Ιο. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα ;
 Πο. κᾶδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
 Ιο. ἄρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς ; 435
 Πο. οὐ μεμπτός ἡμῖν ὁ γάμος εἰς τὸδ' ἡμέρας.
 Ιο. πῶς δ' ἐξέπεισας δευρό σοι σπέσθαι στρατόν ;
 Πο. δισσοῖς Ἄδραστος ὤμοσεν γαμβροῖς τόδε,
 ἄμφω κατὰζειν εἰς πάτραν, πρόσθεν δ' ἐμέ.
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 440
 πάρεσι, λυπρὰν χάριν, ἀναγκαίαν δ' ἔμοι
 διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
 πόλιν· θεοὺς δ' ἐπάμοσ', ὡς ἀκουσίως
 τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρυ.
 ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις κακῶν, 445
 μῆτερ, διαλλάξασαν ὁμογενεῖς φίλους,
 παῦσαι πόνων με, καὶ σέ, καὶ πᾶσαν πόλιν.
 πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ·

Adrastus, disturbed by their clamors, came forth with many torches, and put an end to the fray: he hospitably received them into his house, where observing that Polynices wore on his shoulders a lion's hide, as Tydeus was covered with the skin of the Calydonian boar, he concluded that the oracle was accomplished in their arrival: Cui Phæbus generos ævo ducente canebat Setigerumque suum, et fulvum adventare leonem." Potter.

434. Schæfer conjectures κᾶδωκέ γ' ἡμῖν: γε has often the sense of etiam: see Hec. 600.

436. εἰς τὸδ' ἡμέρας, for εἰς ταύτην τὴν ἡμέραν: cf. 1101. Alc. 9. καὶ τόνδ' ἐσώζον οἶκον εἰς τὸδ' ἡμέρας.

437. δευρό σοι ἐσπέσθαι Ald. δεῦρ' ἐπισθᾶι σοι some Mss. Porson.

438. After this, Aldus, most edd. and all Mss. add a verse: Τυδεῖ τε κᾶμοι, σύγγαμβρος γὰρ ἐστ' ἐμός. A greater part of the Mss. have σύγγαμμος, which suits the metre better, but the sense not so well: σύγγαμβρος,

with the second short, is defended by Musgr., whose arguments may be examined on Med. 284. But Jortin rightly considers this verse as spurious and not to the purpose. Porson.

443. ἐπάμοσα for ἐπόμνημι: on this use of the aor. see Med. 274.

444. From a various reading of the Schol. Valck. prefers γ' ἐκοῦσιν. Porson. The form ἡράμην Brunn on Soph. Antig. 907. hastily condemns as not used by Attic writers.

446. διαλλ. ὁμ. φίλους, having reconciled relations (so as to make them) friends: see Med. 860. τέγξει χεῖρα φοινίαν: Heracl. 575. διδάσκει σοφοῦς, i. e. ὥστε σοφοῦς εἶναι. See Brasse Ed. T. 166.

447. Elmsley Ed. T. 376. proposes παῦσαι πόνων σὲ κᾶμῃ, which is more emphatic; thus Æsch. S. c. Th. 240. αὐτὴ σὺ δουλοῖς κᾶμῃ, καὶ σέ, καὶ πόλιν. Soph. Ed. T. 64. ἡ δ' ἐμὴ ψυχὴ πόλιν τε κᾶμῃ καὶ σ' ὁμοῦ στένει.

448. ὁμνηθὲν, a trite, proverbial sentiment: Soph. Aj. 292. ὁ δ' εἶπε πρὸς

τὰ χρέματ' ἀνθρώποισι τιμιάτατα,
δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 450

ἄγῳ μεθήκῳ, δεῦρο μυρίαν ἄγαν
λόγχην· πένης γὰρ οὐδὲν εὐγενὴς ἀνὴρ.
Χο. καὶ μὴν Ἑτεοκλῆς εἰς διαλλαγὰς ὄδε
χωρεῖ· σὸν ἔργον, μῆτερ· Ἰοκάστη, λέγειν
τοιούσδε μύθους, οἷς διαλλάξεις τέκνα. 455

Ετ. μῆτερ, πάρεμι· τὴν χάριν δὲ σοὶ διδούς,
ἦλθον· τί χρὴ δρᾶν; ἀρχέτω δέ τις λόγου.
ὥς ἀμφὶ τείχῃ καὶ ξυνωρίδας λόχων
τάσσων ἐπέσχον πόλιν, ὅπως κλύοιμί σου
κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν 460
τόνδ' εἰσδέξω τειχέων, πείσασά με.

με βαλ', δεῖ δ' ἀνυπόμνα· ἴσται, γυναιξὶ
κόσμον ἢ στήθ' ἔρει.

449. The repetition of ἀνθρώποισι and ἀνθρώποις in two lines immediately succeeding is to our ears inelegant, but not unusual in the tragedians: see below 465. 466. Hec. 362. 600. Elmal. CEd. C. 280.

450. Valck. compares Theognis 718. ὥς πλούτος πλείστην πᾶσιν ἔχει δύναμιν. Cf. Hor. Sat. ii. 3, 94. omnis enim res, Virtus, fama, decus, divina humanaque, pulcris Divitiis parent.

451. μεθήκῳ—ἄγῳ membr.: whence Brunck, μεθήκῳ—ἄγῳ. Porson. ἄγῳ μεθήκῳ, for μεθ' ἃ ἦκῳ, Schol. ζητήσων ἦκῳ: thus Hec. 507. ἦκῳ μεταστρίχων σε: 510. μετῆλθες ἡμᾶς. On λόγχην for λογχοφόρους see v. 76.

453. On καὶ μὴν, and ὄδε for ὅδε or δεῦρο on the entrance of a new character, see Hec. 216. 53. Cf. 1328. infra.

454. ἦκει J. for χωρεῖ, and the Cambr. Ms. as a various reading. Porson. Σὸν ἔργον, it is your part: Æsch. Prom. 666. Σὸν ἔργον, ἰοί, ταῦτ' ἀπουργήσαι χάριν. Soph. Phil. 15. ἀλλ' ἔργον ἦδη σὸν, τὸ τοῦτ' ἀπυρετεῖν.

457. δὴ for δὲ Brunck from the membranae. The received reading in my opinion is far better. Porson.

Eurip. Phœn.

459. τάσσω ἐπέσχον is the same as τάσσω ἐπαυόμην; thus Ion or some other writer in Stobæus xx. p. 103. ἐπίσχεσθαι ἀργεῖν. Porson. Thuc. i. 112. Καὶ Ἑλληνικοῦ μὲν πόλεμον ἔσχεον οἱ Ἀθηναῖοι. Soph. CEd. T. 781. κατὰ βαρυνθεὶς, τὴν μὲν οὖσαν ἡμέραν Μόλις κατέσχεον. Verbs signifying to desist, or to make to desist, are generally construed with a participle: see Matth. Gr. Gr. § 549. 8. The order is this: ὥς ἐπέσχον τάσσω πόλιν ἀμφὶ τ. καὶ ξ. λ.: since I have stopped arranging the city (i. e. ceased from my arrangements for the defence of the city) with respect to the ramparts and the files of the troops. ξυνωρίδας, Schol. συστήματα, τάξεις, from σὺν and ἄλρω, or εἰρω, to connect together, arrange side by side.

461. εἰσδέξω τ. "Verbs compounded with prepositions governing a dat. or accus., sometimes take the gen. Soph. Aj. 1292. τειχέων ἐγκαλεισμένους. Aristoph. Lys. 272. οὐ γὰρ, μὰ τὴν Δήμητρ', ἐμοῦ ζῶντος ἐγχανοῦνται. Soph. CEd. T. 825. ἐμβατεύειν πατρίδος: (cf. CEd. C. 400. 924.) Phil. 648. τί τοῦτ', ὃ μὴ νεὸς γε τῆς ἐμῆς ἐνι; (ἐνεστί.) Plato Leg. v. p. 222. νόσημα πόλεως ἐμπεφυκός. Soph. CEd. T. 808. καὶ μ' ὁ πρῶστος D

10. ἐπίσχε· οὔτοι τὸ ταχὺ τὴν δίκην ἔχει·
βραδείς δὲ μῦθοι πλείστον ἀνύτουσιν σοφόν.
σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·
οὐ γὰρ τὸ λαιμότμητον εἰσορᾷς κάρα 465
Γοργοῦς, ἀδελφὸν δ' εἰσορᾷς ἦκοντα σόν.
σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε,

ὡς ὁρᾷ Ὅχου παραστείμενα." Matth. Gr. Gr. § 377. obs. 2. In these compounds *eis* and *en* stand for *εἰσω* and *ἐνδον*.

462. οὔτι Ald. οὔτοι most Mss. See below 565. Porson. See also Hec. 228.

463. I have replaced the Attic form *ἀνύτουσιν*, which, although often retained, is frequently effaced. It is extant in Soph. Antig. 231. 805. Trach. 319. Eur. Bacch. 1100. *ἐξανύτω* Hipp. 405. Bacch. 1105. Ion 1085. Sometimes Mss. are at variance, as in Aristoph. Plut. 607. where some Mss. give *ἀνύειν*, others with the two earliest edd. *ἀνύειν*. In the edd. indeed of Euripides, *ἐξανύτω* is found in Iph. T. 1472. and *ἐξανύετε* Herc. F. 626. by retaining which you violate the metre, by adding *ττ*, the language itself. Musgr. excellently corrects *ἐξανύτω*, *ἐξανύετε*. In Suidas, whom Markl. quotes, the Ms. of Christ's Coll. Oxf. rightly affords *ἀνύτειν*; the Etymologus p. 821, 18. *ἀνύτειν*, and p. 270, 3. *διανύτειν* in the Leyden Ms. according to Koen on Gregor. p. 28. For the verb *ἀνύτω* has the same analogy. In a trochaic line of Cratinus in Suid. v. *ἀνανύτειν* (*ἀνανύβειν*) Toup from the law of the metre has corrected *ἀνανύτουσιν*. Brunck has restored *ἀνύτρεσθε* from Suidas to Aristoph. Nub. 271. The same form occurs in Pherecrates, Athen. vi. p. 269. D. The passage of Plato quoted by Suidas is extant in the first book of the Laws T. ii. p. 200, 9. Ald. 515, 20. Bas. 569. G. 10. Læmar. 776. F. 3. Francf. I remark by the way, that the ed. Med. and the Mss. at Leyden and in Christ's College read, *ἴδεν τε δεῖ*

καὶ ὁπόσα καὶ ὁπόθεν; in Suidas therefore we must replace *ὁπόσον*, in Plato *ἀνυτόμενος*. Photius Lex. Ms. *Ἡρυγαν* ἠρεύατο. ἦνται. The Grammarian, deceived by the similar form of the letters, has confounded different words, *HPPTEN*. *HPPTEN*. Moreover I have edited *ἀνύτουσιν* with the aspirate, in compliance with Mæris, Herodian and others. Hesychius restored by Alberti, *Καθανύσαι. συντελέσαι*: and thus the Ms. collated by Schow to the great benefit of learning. Porson. Monk accordingly corrects *καθύνουσιν* in Soph. El. 1451. Valck. compares the words which Statius Theb. x. 697. assigns to the same character, Jocasta: 'ne fræna animo permitte calenti: Da spatium, tenuemque moram: male cuncta ministrat Impetus.'

466. Γοργόνος commonly. Valck. Γοργούς, which he compares with similar forms. [See Med. 1159.] In an elegant fragment of the *Andromeda*, which has been preserved by Maximus upon Dionysius the Areopagite, *παρθένου τ' εἰκόνα τινα Ἐξ αὐτομόρφων λαίνων τειχισμάτων Σοφῆς ἄγαλμα χειρὸς*, Musgr. correctly reads *εἰκὰς*, but vainly supposes that the passage requires an interpreter. For they are the words of Perseus, gazing upon *Andromeda* at a distance, whom he fancies to be a figure carved from the rock to which she was bound. In our verse the *membranæ* omit δ'. Porson. Eur. Or. 1522. *Μὴ πέτρος γένῃ δεδοικας, ὥστε Γοργόν' εἰσιδών*; Alc. 1137. HP. *τόλμα προτείνειν χεῖρα, καὶ θεγεῖν ξένῃς. ΑΔ. καὶ μὴν προτείνω, Γοργόν' ὡς καρατόμω.*

467. Valck. compares Statius Theb. vii. 508. *Tecta vide, fratremque, quid*

Πολύνεικες· εἰς γὰρ ταυτὸν ὄμμασι βλέπων,
 λέξεις τ' ἄμεινον, τοῦδ' εἰς ἐνδέξει λόγους.
 παραινέσαι δὲ σφῶν τι βοῦλομαι σοφόν· 470
 ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ,
 εἰς ἐν ξυνελθὼν, ὄμματ' ὄμμασιν διδῷ,
 ἐφ' οἷσιν ἦκει, ταῦτα χρὴ μόνον σκοπεῖν,
 κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.
 λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 475
 σὺ γὰρ στρατεύμα Δαναϊδῶν ἦκεις ἄγων,
 ἄδικα πεπονθὼς, ὡς σὺ φῆς· κριτῆς δὲ τις
 θεῶν γένοιτο καὶ διαλλακτὴς κακῶν.

Πο. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
 κού ποικίλων δεῖ τ' ἀνδιχ' ἐρμηνευμάτων· 480
 ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,

aufers lumina? fratrem Alloquere: xi.

335. quo, save, minantia flectis Ora?

468. ταυτὸν for τὸ αὐτὸ, as Hec. 295. οὐ ταυτὸν σθένει.

469. λέξεις τ' ἀμεινον Ald. λέξεις τ' ἀμεινον several Mss.; the rest omit the conjunction: also most of them ἐνδέξει, and thus Pierser, King, and Burton have edited from Mss., and Brunck from the membr. The common reading is ἐκδέξει. Porson.

470. Scratitis in the Phœnissæ quoted by Athen. iv. p. 160. B. ridicules this passage. παραινέσαι δὲ σφῶν τι βοῦλομαι σοφόν, "Ὅταν φακῇ ἐψηγε, μὴ 'πιχεῖν μύρον. Porson.

472. συνελθόντ' Flor. which so far admits of being defended, that it may be a nominative absolute instead of the gen., as above 290. Porson.

473. ἐφ' οἷσιν ἦκει Ald. and many Mss. From C. and a few others King has badly edited ἐφ' οἷς συνήκει, a compound which I do not believe to be in use among tragic writers. Again Brunck from the second Leyden Ms. has edited σκοπεῖν μόνον. Porson. Schol. ταῦτα μόνον πρέπει σκοπεῖν δι' ἅπερ ἦλθε. Eur. Heracl. 136. ἐφ' οἷς δ' ἦκα, καὶ παρ' οὗ, λέγειν θέλω. Soph. Phil. 50.

ἐφ' οἷς ἐλήλυθας.

474. μηδαμῶς Ald. μηδενὸς all the Bodleian Mss., both the Leyden, C. Flor. L. membr. Porson. "Dr. Maltby confirms by instances the rule of the ancient grammarians, that feminines in εια, which come from verbs in εῖω, and denote action, have the last syllable long in the Attic writers; and that in all other cases the final α is short. One word, which is unnoticed, is μνεία, which makes the last syllable long. Soph. El. 894. Eur. Med. 329. Bacch. 46." Notice of Maltby's Lex. Pross., Mus. Crit. II. p. 812.

479. Cyrillus de S. Trin. Dial. ii. T. v. p. 417. B. ἀφ' οὐκ ἀληθὲς εἰπεῖν, δ' Ἑρμεία, ὡς ἀπλοῦς ἔφυ τῆς ἀληθείας ὁ μῦθος. Porson.

480. Aldus and some edd. of Stobæus have, with a slight error, δεῖτ' ἐνδιχ'. On this idiom of Euripides I have said enough at Orest. 659. Correct with a slight alteration οὐ ποικίλων δεῖ τὸ αὐτόθεν μέγα ἐρμηνευμάτων in Eustathius on Il. B. p. 342, 36=259, 20. whom see also on Od. B. p. 1436, 28=83, 5. Porson. Cf. Hec. 962.

481. καιρὸν Schol. ἰσχύον, εὐκαιρίαν, εὐστοχίαν, suitability, propriety. Cic.

νοσῶν ἐν αὐτῷ, φαρμάκων δέϊται σοφῶν.
 ἐγὼ δὲ πατρός δαμάτων προῦσκεψάμην,
 τοῦμόν τε καὶ τοῦδ', ἐκφυγεῖν χρεῖζων ἀράς,
 ᾧς Οἰδίπους ἐφθέγγατ' εἰς ἡμᾶς ποτε, 485
 ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός,
 δούς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,
 ὥστ' αὐτὸς ἄρχειν αὖθις ἀνὰ μέρος λαβὼν,
 καὶ μὴ, δι' ἔχθρας τῷδε καὶ φόνου μολῶν,
 κακὸν τι δρᾶσαι, καὶ παθεῖν ἃ γίγνεται. 490
 ὁ δ' αἰνέσας ταῦθ', ὀρκίους τε δούς θεούς,
 ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει

pro Cael. 26. O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, facile se per se ipsam defendat! A writer in the Class. J. lvi. p. 209. compares the following passage from Fletcher's Spanish Curate, Act iii. Sc. 3.

— If I stood here

To plead in the defence of an ill man,
 It would be requisite I should dress my language

With tropes and figures, and all flourishes

'That grace a rhetorician; 'tis confess'd
 Adult'rate metals need the goldsmith's art

To set them off; what in itself is perfect

Contemns a borrow'd gloss.

483. Thus almost all Mss. and Grot. Aldus less harmoniously δαμάτων πατρός. In the beginning of the verse Valckenner conjectures ἐγὼγε, which Brunck has adopted. Porson. Scholefield has made this passage clearer by placing a colon after προῦσκεψάμην, and removing the comma in the next line after τοῦδ'.

484. τοῦμόν τε καὶ τοῦδ', on my own account as well as his: Soph. Trach. 1069. ὡς εἰδὼ σαφῶς, Εἰ τοῦμόν ἀλγείς μάλλον ἢ κείνης. See Med. 317.

487. Orest. 1661. Παρθένων οἰκείν δάπεδον ἐνιαυτοῦ κύκλον.

488. The more usual constr. is λαβόντα, but the present is not rare in the tragic writers. In Orest. 1120. I have edited κεχαρμένην only in compliance with Mss., for the other reading is not less to be approved. Porson. Both Schæfer and Scholef. have remarked the inaccuracy of this note: the former stating that the nomin. with the infin. is the more usual constr. in Eurip.: the latter that λαβόντα, if not actually constituting a solecism, would certainly be inconsistent with the Attic idiom: in a note on Orest. l. c. he thus explains the principle on which the two constructions depend: "Nominativus plerumque præcedit infinitivum, cum infinitivus ad eandem cum finito verbo personam refertur; aliter, non: cujus insigne habes exemplum in Thuc. iv. 28. καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν." See Matth. Gr. Gr. § 533. d.

489. φόνου Leid. A. which Valck. approves. Porson. φόβος, φόρος and φόνος are frequently confounded: see Blomf. Pr. 363. *ibid.* 121. δ' ἀνεχθείας ἐλθόνθ'.

490. γίνεται Ald. But part of the Mss. certainly γίγνεται. Porson.

491. τῷδ' is more harmonious, and is the reading of the Ms. J. Porson. αἰνέσας ταῦθ', having acquiesced in these proposals: Med. 1154.

τυραννίδ' αὐτὸς, καὶ δόμων ἐμὸν μέρος.
 καὶ νῦν ἔτοιμός εἰμι, τὰμαυτοῦ λαβὼν,
 στρατὸν μὲν ἕξω τῆσδ' ἀποστεῖλαι χθονός, 495
 οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβὼν,
 καὶ τῷδ' ἀφείναι τὸν ἴσον αὖθις αὖ χρόνον,
 καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν
 πύργοισι πηκτῶν κλιμάκων προσαμβάσεις.
 ἃ, μὴ κυρήσας τῆς δίκης, πειράσομαι 500
 δρᾶν· μάρτυρας δὲ τῶνδε δαίμονας καλᾶ,
 ὥς πάντα πρᾶσσαν ξὺν δίκῃ, δίκης ἄτερ
 ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.
 ταῦτ' αὖθ' ἕκαστα, μήτερ, οὐχὶ περιπλοκὰς
 λόγων ἀθροίσας, εἶπον, ἀλλὰ καὶ σοφοῖς 505
 καὶ τοῖσι φαύλοις ἔνδιχ', ὥς ἐμοὶ δοκεῖ.

Χο. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα
 τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

493. Grotius has given ἐμὸν, whether from Mss. or conjecture I know not. Probably the former; for the Ms. J. has it, but not C. as Burton erroneously asserts. *Porson*.

497. Aldus omits αὖ, which Canter has restored from conjecture; for Canter's note in his ed. belongs to this verse. Thus also Grot. has edited, and thus K. from a correction in the same hand. *Porson*.

498. πέρθειν Flor. again μήτε τι or μήτ' ἐτι many Mss. πρὸς ἀμβάσεις Ald. *Porson*.

504. αὖθ' ἕκαστα, each distinctly, plainly, Schol. ἀπλᾶ χωρὶς ποικιλίας τινός. Æsch. Pr. 986. ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδὲ μοι διπλᾶς ὁδοὺς, Προμηθεῦ, προσβάλῃς.

οὐχὶ Ald. and almost all Mss. King from a Ms. of Laud's has restored οὐ. *Porson*.

506. τοῖσι φ. Schol. τοῖς ἀπαιδευτοῖς, τοῖς ἀνοήτοις: φαῦλος is opposed to σοφός in Hipp. 993. οἱ γὰρ ἐν σοφοῖς φαῦλοι, παρ' ὅχλῳ μουνικότεροι λέγειν. Hence some derive the English word

fool: See Valpy's Fundamental Words of the Greek Language.

507. "The personal pronouns are sometimes put twice in the same proposition, when in the first instance they were separated too far from the verb. Xen. Cyr. vi. 4, 7. Καὶ Κύρου δὲ δοκῶ μεγάλην τινὰ ἡμᾶς χάριν ὀφείλειν, ὅτι με, αἰχμαλώτων γενομένην καὶ ἔξαιρεθείσαν ἑαυτῷ, ὅτε με, ὥς δούλην ἤξιωσε κεκτῆσθαι, ὅτε ὥς ἐλευθέραν ἐν ἀτίμῳ ὀνόματι." Matth. Gr. Gr. § 465, 4.

508. "'ΑΛΛ' οὖν is combined of ἀλλὰ, disjunctive, adversative, or in whatever sense taken, and οὖν collective; for it collects or concludes not only from what precedes, but from what is to be understood extrinsically: thus in Eur. Ph. 501. οὖν collects from what has preceded, that Polynices has spoken wisely, and ἀλλὰ opposes what is last, to εἰ καὶ μή: yet however in my judgment you speak wisely." Hoogew. Greek Part. p. 9. ed. Seager. See also p. 106.

δοκεῖ Ald. contrary to most Mss. *Porson*. Soph. Ant. 680. ἡμῶν μὲν, εἰ

Ετ. εἰ πᾶσι ταυτὸ καλὸν ἔφυ, σοφὸν θ' ἄμα,
 οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις. 510
 νῦν δ' οὐθ' ὅμοιον οὐδὲν, οὐτ' ἴσον βροτοῖς,
 πλὴν ὀνόμασιν τὸ δ' ἔργον οὐκ ἔστιν τόδε.
 ἐγὼ γὰρ οὐδὲν, μῆτερ, ἀποκρύψας ἐρῶ
 ἄστρων ἂν ἔλθοιμι αἰθέρος πρὸς ἀντολὰς,
 καὶ γῆς ἐνερθε, δυνατὸς ὦν δρᾶσαι τάδε, 515
 τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.
 τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι
 ἄλλω παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί.
 ἀνανδρία γὰρ, τὸ πλεόν ὅστις ἀπολέσας;

μητὶ χρόνῳ κεκλέμεθα, Λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

509. ταῦτων some Mss. In the next line Aldus does not omit ἂν, as Valck. seems to assert; in some the two words have coalesced, ἀναμφίλεκτος. Porson.

512. ὀνομάσαι all edd. and Mss. I have edited ὀνόμασιν, which when written without ν, as is constantly the case, easily admitted of alteration. The constant opposition between λόγος and ἔργον, particularly in the tragic writers, is known to every one. Nor unfrequently between ὄνομα and ἔργον, as Orest. 448. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. [Hipp. 503.] Iph. A. 1121. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου Οὐκ οἷδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν. But there may probably appear something faulty in this opposition, that in one clause the noun is plural, in the other singular; in the one the article is added, in the other omitted. But the tragic writers do not carefully attend to such minutiae. Soph. El. 59. τί γὰρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν Ἐργοῖσι σωθῶ. There indeed Eustathius Od. A. p. 1701, 63—459, 24. cites λόγοις: but λόγῳ is retained by Eumathius ix. p. 363. and by Suidas under τί γάρ με. Œd. C. 1187. τί τοι καλῶς Εὐρημέν' ἔργα τῷ λόγῳ μνησεται. Both particulars are disregarded Œd. C. 782. λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά. Eur. Andr.

264. τοῖνδ' ἔχω σου δέλεαρ, ἀλλὰ γὰρ λόγους Κρήνω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα. Troad. 1241. τλήμων ἱατρὸς, ὄνομα ἔχουσα, τάρχα δ' οὐ. Ovid. Amor. i. 12, 27. Ergo ego vos rebus duplices pro nomine sensi. Porson.

514. Aldus and all the Mss. have ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), but Critics have preferred αἰθέρος from Stobæus xiv. p. 322. and this Plutarch also seems to have had, de Frat. Amor. p. 481. A. for in the Ms. D. Wyttensbach asserts that ἡλίου had been substituted for the original reading, which was erased. Old edd. have ἀνέλθοιμι conjointly. Porson. Œsch. Prom. 466. ἀντολὰς ἐγὼ Ἄστρων ἔδειξα.

αἰθέρος, of heaven, the firmament: Œsch. Ag. 6. καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς λαμπροῦς δυνάστας, ἐμπρέποντας αἰθέρι.

516. Cf. 541. Potter: "might I so obtain this idol of my soul, this worshipp'd power of royalty." He compares the words of Haispur: "By heaven, methinks it were an easy leap To pluck bright honour from the pale-faced moon; Or dive into the bottom of the deep, Where fathom-line could never touch the ground, And pluck up drowned honour by the locks; So he, that doth redeem her thence, might wear Without co-rival all her dignities."

519. ἀνανδρία κ. τ. λ. Schol. θευλία

τοῦλασσον ἔλαβε· πρὸς δὲ τοῖσδ' αἰσχύνομαι, 520
 ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορθοῦντα γῆν,
 τυχεῖν ἃ χεῖζει· ταῖς γὰρ ἂν Θήβαις τόδε
 γένοιτ' ὄνειδος, εἰ Μυκηναίου δορὸς
 φόβῳ παρείην σπῆπτρα τὰμὰ τῶδ' ἔχειν.
 χρεὴν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 525
 μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος,
 ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,
 ἕξεσθ'· ἐκείνου δ' οὐχ ἐκὼν μεθήσομαι.
 ἄρχειν παρόν μοι, τῶδε δουλεῦσαι ποτέ; 530
 πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,
 ζεύγνυσθε δ' ἵππους, πεδία πίμπλαθ' ἀρμάτων,

γάρ ἐστι τῇ ἀνθρώπῳ ἐκείνῳ, ὅστις φθεί-
 ρας τὸ μῆζον, τὸ ἑλαττον ἐδέξατο.
 Schæfer supplies the following instances
 of a similar construction: Iph. T. 609.
 τὰ τῶν φίλων Αἰσχιστον ὅστις καταβα-
 λῶν εἰς ξυμφοράς, Αὐτὸς σέσωσται: E-
 recth. Fr. i. iuit. τὰς χάριτας ὅστις εὐ-
 γενῶς χαρίζεται, Ἡδιστον ἐν βροτοῖσι.
 In Aristoph. Eq. 1275. cited by Bur-
 ges, ἀλλὰ τιμὴ τοῖσι χρηστοῖς ὅστις ἐδ
 λογίζεται, the constr. is similar, but
 less elliptical. See Matth. Gr. Gr. §
 481.

τὸ πλεῖον Ald. and part of the Mss.
 The rest with Grotius τὸ πλέον. Por-
 son.

525. χρεὴν γὰρ Cant. M. R. but δ'
 as a various reading M. R. Porson.

526. Valck. conjectures ἐξανέει from
 Apoll. Rh. iii. 188. Πολλὰ μοι βέβα
 μῦθος, δ' κεν μάλιστ' ἐξανύσειεν Ἠνωρή,
 τόδ' ἔρεξε, and above 463. But all Mss.
 have ἐξαίρει (or ἐξαίρει) as well as Plut.
 Pyrrh. p. 391. B. Themist. ii. p. 37.
 B. xvi. p. 207. D. and Wyttenbach has
 intimated in his Epist. Crit. p. 10. that
 this reading is confirmed by Julian
 Orat. ii. p. 73. B. Porson.

528. τήνδ' οἰκεῖν χθόνα θέλει M. θέ-
 λεις J. Porson.

529. I have edited ἐκείνου for ἐκεῖνο
 in conformity with the opinion of Dawes

and Valck., on which see Med. 734.
 Porson. ἐκείνου, sc. τοῦ χρηστοῦ, 517.

530. δουλεύσω Ald. δουλεύσαι most
 Mss. Porson. The use of the infin. in
 exclamations of indignation, surprise,
 &c. is noticed on Med. 1047.

531. πρὸς ταῦτα, therefore, accord-
 ingly: see Hec. 849. Bentley on Hor.
 Sat. i. 6, 87. reads *ad hæc* for *ob hoc*.

ἴτω μοι πῦρ Ald. μὲν for μοι more
 than ten Mss. Euripides having given
 the same verse in the Syleus, I will
 transcribe the entire passage, that I
 may afford a little entertainment to the
 reader, wearied with various readings
 and grammatical minutiae, by the charms
 of poetry: Πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω
 δὲ φάσγανα, Πίμπρη, κάταθε σάρκας,
 ἐμπλήσθητί μου Πίνων κελαινὸν αἷμα,
 πρόσθε γὰρ κάτω Γῆς εἰσιν ἕσπρα, γῆ τ'
 ἔνεισ' εἰς αἰθέρα, Πρὶν ἐξ ἐμοῦ σοι θάπ'
 ἀπαντῆσαι λόγον. Abresch has noticed
 the passage of Æschylus in Prom. 991
 [=1028. πρὸς ταῦτα, διπτέσθω μὲν αἰ-
 θαλοῦσσα φλόξ.] Philostratus seems to
 have had both in view, V. A. vii. 14.
 p. 291. ὑπὲρ τούτων, εἰ καταλθοῖ τις
 αὐτὰ, ἴτω μὲν πῦρ, ἴτω δὲ πέλεκυς, ὡς
 νικήσει οὐδὲν τούτων, οὐδὲ ἐς οὐτιῶν πε-
 ριελά ψεύθος. Porson.

532. πίμπλασθ' Ald. πίμπλασθ' others,
 or πίπλασθ'. But in four Mss. rightly

ὡς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος περὶ

κάλλιστον ἀδικεῖν· τᾶλλα δ' εὐσεβεῖν χρεῶν. 535

Χο. οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς·

οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκη πικρόν.

Ιο. ᾧ τέκνον, οὐχ ἅπαντα τῷ γήρᾳ κακὰ,

'Ετεόκληες, πρόσεστιν, ἀλλ' ἡμπεριία

ἔχει τι δεῖξαι τῶν νέων σοφώτερον.

540

τί τῆς κακίστης δαιμόνων ἐφίεσαι

πίμπλαθ', and this Scaliger had noticed. This is also intended by the Ms. J. in which is *πίμπλαθ' Porson*.

534. Cicero de Off. iii. 21. 'Nam si violandum est jus, regnandi gratia Violandum est: aliis rebus pietatem cole.' He then proceeds: 'Capitalis Eteocles, vel potius Euripides, qui id unum, quod sceleratissimum fuerit, exceperit:' where Wytenbach Bibl. Crit. P. iii. p. 30. has well noticed that the words, 'vel potius Euripides,' are an absurd interpolation. Cf. Tusc. i. 44. 'Magna culpa Pelopis.' *Porson*. This sentiment Cicero says was continually in the mouth of Cæsar. Compare Pope's Elegy to the Memory of an Unfortunate Lady: 'Ambition first sprung from your blest abodes, The glorious fault of angels and of Gods.

536. εὖ λέγειν, Schol. οὐ χρὴ τὰ φαῦλα τῶν ἔργων λόγοις καλλωπίζειν: as in Hec. 1173. ἀνθρώποισιν οὐκ ἐχρῆν ποτέ τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 'Ἀλλ' εἴτι χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν' Εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς, Καὶ μὴ δύνασθαι τάδ' εὖ λέγειν ποτέ. Cf. Med. 580.

μὴ 'πὶ τοῖς ἔργοις καλοῖς, except where the conduct is good: Scholef. remarks that the words in this arrangement are not to be considered as having the same meaning with τοῖς καλοῖς ἔργοις, but to be equivalent to εἰ τὰ ἔργα σου μὴ καλὰ ἐστί, the article having the force of a possessive pronoun. See the same in his ed. of

Middleton on the Greek Article, p. 143.

537. 'τόδ' for τοῦτο Brunck from the membr. *Porson*.

538. Ovid Met. vi. 28. 'non omnia grandior ætas, Quæ fugiamus, habet; seris venit usus ab annis.' Valck. thinks that Eurip. intended an allusion to the Scyriæ of Sophocles, πάντ' ἐμπύφκε τῷ μακρῷ γήρᾳ κακὰ: I am of opinion that Aristophanes has alluded to Eurip. in the Wasps 439. εἴτα δῆτ' οὐ πόλλ' ἐνεστί δεινὰ τῷ γήρᾳ κακὰ; *Porson*.

539. 540. The Schol. mentions ἡμπεριία as a various reading. Again λέξαι edd. Mss. Sextus Empiricus, Lucian, the Schol. on Dionysius the Thracian; but δεῖξαι Stobæus cxvi. p. 475. ed. Grot., which Muretus Opp. t. iii. p. 441. 531. cites, and Heringa and Ruhmkens approve. See the latter on the Hymn to Ceres 479. where Pausanias reads δεῖξε for εἴπε. Euripides in Stobæus lxxi. p. 431. οὐδ' ἂν λόγος δεῖξειεν, where Gesner has noticed in the margin a worse reading λέξειεν. In Soph. Phil. 426. οἱμοί: δὲ αὐτῶς δεῖν' ἐλεξας, the Schol. has preserved the true reading, οἱμοί: δὲ αὐτῶς ἐξέδειξας. For τῷ γήρᾳ the Schol. on Dionysius has incorrectly τῷ βίῳ. *Porson*.

541. Dion Chrysostom Or. xvii. p. 249. B. cites πλεονεξίας either by a mistake of the memory or of the copyist. Something similar occurs in Hec. 611. Besides Mss., φιλοτιμίας is defended by Plutarch, Sylla p. 453.

Φιλοτιμίας, καὶ ; μὴ σύγ' ἄδικος ἢ θεός·
 πολλοὺς δ' εἰς οἴκους καὶ πόλεις εὐδαίμονας
 εἰσῆλθε καὶ ἔλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων.
 ἐφ' ἣ σὺ μαίνει· κείνο κάλλιον, τέκνον, 545
 ἰσότητα τιμᾶν, ἢ φίλους αἰεὶ φίλοις,
 πόλεις τε πόλεσι, συμμάχους τε συμμάχοις
 ξυνδεῖ· τὸ γὰρ ἶσον νόμιμον ἀνθρώποις ἔφ'·
 τῷ πλείονι δ' αἰεὶ πολέμιον καθίσταται

B. by Greg. Naz. Epist. xliii. and by Ælian in Suidas v. παράφορος. Συνενοουσιῶντες αὐτοῖς, καὶ τῇ παραφύρῳ τῆδε φιλοτιμίᾳ τῇ κακίστῃ δαιμόνων ἐκκρινομένης ἀπολώλασιν: where Portus has treated the subject with more ability than Kuster. Porson. On the constr. of verbs signifying to love, to long for any thing, as ἐπιθυμεῖν, ἐρέγεσθαι, γλίχεσθαι, ἐρίεσθαι, &c. with a gen., see Matth. Gr. Gr. § 328.

542. Trollope appositely cites Shakespeare's K. Henry VIII. Act iii. Sc. 2. *Cromwell, I charge thee, fling away Ambition: by that sin fell the angels; how can man then, the image of his Maker, hope to win by 't?*

545. σημαίνει J. τοῦτο κάλλιστον βροτοῖς Dion. And indeed the Mss. C. D. L. R. and the second Leyden have κάλλιστον. Again in 547. I have restored σ for ξ, and that on the authority of the Cambr. Ms. and of those marked J. K. M. R., of Clem. Alex. Strom. v. p. 663. of Plutarch de Frat. Amor. p. 481. A. Sympos. ii. 10. 2. p. 643. F. and of Dion. This is a trifling point, nor should I have thought it worthy of notice, except that beginners may remark, that by the admission of this reading, we have twice gained an iambus for a spondee. Porson.

546. Cf. Med. 122. τὸ δ' ἔρ' εἰσίσθαι ἔρ' ἐπ' ἰσοῖσιν κρεῖσσον. Phocylides 64. πάντων μέτρον ἕριστον.

548. τὸ γὰρ ἶσον. "In tragic iambs, the second syllable of a tribrach or of a dactyl ought not to be either a monosyllable, which is incapable of beginning a verse, (as ἄν, γὰρ,

δὲ, μὲν, τε, τις,) or the last syllable of a word. To the best of our knowledge, Æschylus affords no example of this licence, and Sophocles only two: Phil. 999. Οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν: 1392. Οὐδέ ποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν. Perhaps, however, in these verses οὐδέποτε is to be considered as one word, as it is commonly represented. In the remains of Eurip., we have observed the following examples: 1. Or. 2. Οὐδέ πάθος, οὐδέ συμφορά θεήλατος. 2. Phoen. 518. 3. Suppl. 368. εἰ γὰρ ἐπὶ τέρμα, καὶ τὸ πλεόν ἐμῶν κακῶν. 4. Iph. A. 308. οὐδέ σε φέρειν γ' ἄπασιν Ἑλλησιν κακά. The common reading is, Οὐδέ σε φέρειν δεῖ πᾶσιν. 5. *ibid.* 498. εἰ δέ τι κόρης σῆς θεσφάτων μέτεστί σοι. 6. Bacch. 192. ἀλλ' οὐχ ὁμοίως ἂν ὁ θεὸς τιμὴν ἔχοι. The true reading seems to be, ἀλλ' οὐχ ὁμοίαν ὁ θεὸς ἂν τιμὴν ἔχοι. 7. *ibid.* 285. ὥστε διὰ τοῦτον τὰ γὰρ ἀνθρώπους ἔχειν. 8. Electr. 580. οὐδέποτε ἔδοξας. Οὐδ' ἐγὼ γὰρ ἤλπισα. It may be observed, that in six of these eight verses, as well as in the verse now under consideration, the foot which we consider as licentious is the first foot of the verse." Elmsley's Review of Markland's Suppl. Quart. Rev. vii. N. 14. p. 448. 462.

νόμιμον. Plutarch p. 481. affords a plausible but false reading, μόνιμον. Musgr. unsuccessfully conjectures δόκιμον. Porson. Schol. ἀντὶ τοῦ δίκαιον, καὶ ἀσφαλές, καὶ βέβαιον· οἱ γὰρ νόμοι ἀμετάρρετοι εἰσιν. "Ἄλλως νόμου δύναμιν ἔχον, τουτέστιν, ἀσφαλές, φίλιον, ὑπάρχει.

549. πλείονι many Mss., but πλεόνι

τοῦλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 550
 καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
 ἰσότης ἔταξε, κἀριθμὸν διώρισε.
 νυκτός τ' ἀφεγγές βλέφαρον, ἡλίου τε φῶς
 ἶσον βαδίζει τὸν ἐνιαύσιον κύκλον,
 κοῦδέτερον αὐτοῖν φθόνον ἔχει νικώμενον. 555
 εἴθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς·
 σὺ δ' οὐκ ἀνέξει δαμάτων ἔχων ἶσον,
 καὶ τῷδ' ἀπονεμεῖς; κᾶτα ποῦ ὅστιν ἡ δίκη;
 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
 τιμᾶς ὑπέρφρου, καὶ μέγ' ἥγησαι; τὸ δὲ 560

Ald. L. Clemens, Dion, Plutarch p. 643. F. Aristotle Eth. Eudem. viii. not far from the beginning. Porson.

550. ἐχθρᾶς δ' ἡμέρας Ald. and a portion of the Mss. But θ', not δ', the Cambr. Ms. C., and Clemens, and as a various reading M. R. ἐχθρᾶς θ' ἡμέρας Aristotle. Valck. conjectures ἐχθρᾶς θ', ἥς ἐρᾶς, in opposition to whom Musgr. happily quotes Soph. Trach. 654. ἐξέλυσ' ἐπίπονον ἡμέραν. Porson. Hec. 364. λυπρὰν ἡγουσιν ἡμέραν.

554. βαδίζειν Ald. and some Mss. A little before Priscian has incorrectly *ισότηρ*, i. p. 542, 7. 572, 33. Porson.

555. Phocyl. 68. Οὐ φθονεῖ μὴν πολλὸν κρείσσοσιν ἡλίου ἀγῶναις.

556. Strattis ridicules this line in his Phœnissæ, J. Poll. ix. 124. εἴθ' ἥλιος μὲν πείθεται τοῖς παιδίοις, "Ὅταν λέγωσιν, ἔξεχ', ὃ φίλ' ἦλιε. Porson.

"εἴτα in the beginning of a sentence in Attic writers and used interrogatively, expresses indignation, admiration, or derision; and may be rendered in Latin by *ita ne? siccine vero? ergo?*" Valck. See below, 558. 607. Viger p. 396.

557. ἔχειν Eusebius Præp. Evang. vi. p. 259. C. Theodoretus Therap. iv. p. 62, 49. Valckenaer remarks correctly, in my opinion, that Eurip. always employs the participle in this formula; therefore in the following verse, whether you read ἀπονεύμαι with Aldus and some Mss., or ἀπονέμειν

with the Bodleian, Leyden, C. J. L. you will be wrong. Νέμω and ἀπονεύω are inconsistent with the order of the tenses. You might indeed have ἀπονέμων, but I have given by an easier alteration ἀπονεμείς, as if the sentence were recommenced, as in Hec. 848. εἰ πως φανεῖν γ', ὥστε σοὶ τ' ἔχω καλῶς, Στρατῶ τε μὴ δόξαιμι: where the verb might have depended on ὥστε, and not on εἰ πως, and μὴ δόξαι μὲ might have been written. Porson.

558. The particle ποῦ conveys an indignant negation: Heracl. 370. ποῦ ταῦτα καλῶς ἂν εἴη Παρά γ' εὐφροσύσιν; 511. ποῦ τὰδ' ἐν χρηστοῖς πρέπει; Soph. Œd. T. 390. ἐπεὶ, φέρε' εἰπὲ, ποῦ σὺ μάντις εἰ σαφής; Cf. Orest. 792.

559. The following verse, which Valck. thinks is one of Euripides, in Append. Vat. Prov. ii. 6. ἡ γὰρ τυραννὶς ἀδικίας μῆτηρ ἔφυ, Musgr. has placed as the 45th. among the uncertain fragments, having trusted to the margin of Gesner's Stobæus xlvii. (xlix.) p. 343, 49. But the ed. of Grotius has only Dionysius; and Plutarch de Fortuna Alexandri p. 336. C. expressly assigns it to Dionysius. Porson. Cf. Soph. Œd. T. 873. ὕβρις φρεσὶν τύραννον.

560. Blomf. in Gloss. Æsch. Pers. 825. is of opinion that this adverb was originally written ὑπερφῶ, from the adj. ὑπερφύης, excessive, extraordinary. This line is generally edited καὶ μέγ'

περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
 ἢ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δώμασι,
 βούλει; τί δ' ἔστι τὸ πλεόν; ὄνομ' ἔχει μόνον·
 ἐπεὶ τὰ γ' ἀρκοῦνθ' ἱκανὰ τοῖσι σώφροσιν.
 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, 565
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
 ὅταν δὲ χρεῖζωσ', αὐτ' ἀφαιροῦνται πάλιν.
 ἄγ', ἦν σ' ἔρωμαι, δύο λόγῳ προθεῖς' ἅμα,
 πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις;
 ἐρεῖς τυραννεῖν; ἦν δὲ νικήσῃ σ' ὁδὲ, 570
 Ἀργεῖά τ' ἐγχεῖ δόρυ τὸ Καδμείων ἔλη,
 ὅψει δαμασθεν ἄστρῳ Θηβαίων τόδε,
 ὅψει δὲ πολλὰς αἰχμαλωτίδας κόρας

ἦησαι τότε; I have followed Valck., who punctuates accurately, but with less correctness reads τί δὲ π. Ælian V. H. ii. 12. ὅστις δὲ ἐργά φθονεῖσθαι, τοῦτο δῆπου τὸ τοῦ Εὐριπίδου, περιβλέπεσθαι σκεῦδε, ὅτι δὲ τοῦτό ἐστι κενόν, ὁ αὐτὸς Εὐριπίδης φησὶ. Thus, long before Casaubon had corrected it from conjecture or editors from Mss., had Lambinus quoted the passage on Horace Serm. ii. 3, 13. Porson.

561. "μὲν οὖν significat imo vero: ut Xenophon quærenti, Οἱ παρὰ σοι τούτων οὐδὲν ἐπίστανται ποιεῖν; respondet, πάντα μὲν οὖν, imo vero omnia. Aristoph. Eccl. 1102. ἄρ' οὐ κακοδαίμων εἰμί; βαρυνδαίμων μὲν οὖν." Viger and Herm.

562. "Menander Fragm. in. Τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοκῶτα;" Schæf. Hor. Carm. iii. 16, 42. multa petentibus Desunt multa; bene est, cui Deus obtulit Parcâ quod satis est manu.

564. τοῖς γὲ Ald. and a portion of the Mss. as well as Clem. Alex. Strom. vi. p. 751. τοῖς δὲ J. τοῖς without γὲ Stobæus xciii. (xcv.) p. 514, 41. in the edd. of Trinc. and Gesner: τοῖσι C. K. L. M. R. and the two Leyden Mss. In 566. ἐλόντες Flor. Porson.

565. "οὗτοι, compounded of οὐ and τοι, denies with asseveration: not by any means: οὗτοι σύμφορόν ἐστι γυνή νέα ἀνδρὶ γέροντι, Theogn. 437." Hooge. p. 158. ed. Seager.

567. This verse used to be followed by another belonging certainly to Euripides, but copied from another tragedy, and deservedly condemned by Valck., 'Ο δ' ἄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος. It is cited, as that eminent critic remarks, by Plutarch, Consol. ad Apollon. p. 104. A. and is prefixed to a fragment of the Iro, whence he conjectures that it also belongs to the same play. Sextus Empiricus A. M. xi. 54. prefixes the same words to verse 949. of the Electra, whereas he ought to have written, ὁ δ' ἄλβος ἔδικος καὶ μετὰ σκαιῶν ξυνών. But innumerable are the errors which have arisen from mixing together extracts of a similar purport. The same Sextus vi. 5. quotes as if from Aristoph. Nub. 958. Λέξω τολύνην βίον ἐξ ἀρχῆς, ὃν ἐγὼ θνητοῖσι παρέιχον. But that is a line of Teleclides in Athen. vi. p. 268. B. Porson.

568. προσθεῖς' some of the Mss., but λόγῳ for λόγους almost all. Porson. Cf. Hec. 362.

βία πρὸς ἀνδρῶν πολεμίων πορθουμένας.
 ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, 575
 γενήσεται Θήβαισι, φιλότιμος δὲ σύ.
 σοὶ μὲν τάδ' αὐδῶ σοὶ δὲ, Πολύνεικες, λέγω
 ἀμαθεῖς Ἀδραστος χάριτας εἰς σ' ἀνήψατο
 ἀσύνετα δ' ἤλθες καὶ σὺ πορθήσων πόλιν.
 φέρ', ἣν ἔλθης γῆν τήνδ', ὃ μὴ τύχοι ποτὲ, 580
 πρὸς θεῶν, τρόπαια πῶς ἄρα στήσεις δορός;
 πῶς δ' αὖ κατάρξει θυμάτων ἐλὼν πάτραν,

576. Valck. considers this verse also as spurious, from whom Brunck dissents. For my part I acknowledge that it is rather tame; but if removed, the sentence becomes too abrupt. See therefore whether we can read, *Κεκλήσεται Θήβαισι*. In Suppl. 915. for *γενέσθαι* Stobæus p. 3. has preserved the true reading *κεκλήσθαι*. *Porson*.

578. *ἡμεῖψατο* some Mss. erroneously. The Ms. J. which has *ἀμειψατο*, shows the source of the error. *Porson*. Literally: *has fastened*, i. e. *has conferred upon you, injudicious favors*: we meet with the phrase in Apoll. Rh. ii. 213. *χάριν νύ τοι, ὦ ἄνα, Λητοῦς Τίε, καὶ ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισι*, except that *χάριν* means *thanks, gratitude*.

579. *πάτραν* for *πόλιν* Cnomaus in Euseb. Præp. Evang. vi. p. 259. C. whence Valck. is disposed to change words here and in v. 582. *Porson*. *ἀσύνετα* for *ἀσυνέτως*.

581. *πῶς ἀναστήσεις* Ald. Mss. But *ἀναστήσαι* in the age of Eurip. signified, *dejectum erigere, to raise up one that had fallen*; I have therefore restored a letter, which must be restored from Mss. below in v. 1072. In Aristoph. Plut. 453. the syntax requires *τρόπαιον ἂν στήσαιοτο*. *Porson*. In the latter example it will be observed that the middle voice is used, whereas Eurip. uses the active: but, as Tate observes, Mus. Crit. I. p. 104. "Ἰσθάναι *τρόπαιον* may be said of an army who erect their own trophy; for it is true, as far as it

goes—they do erect a trophy. But *στήσαιο* cannot be said of him who erected a trophy for others, but *ἐστήσεν* only." The Schol. on the S. c. Th. 283. insinuates that Æschylus is guilty of an anachronism in attributing the custom of erecting trophies to so ancient a period, as the Theban war. Stanley observes that, although the word *τρόπαιον* was of later date than the age of Homer, yet the custom may be traced to as early a period, referring to Il. K. 460. If the *Batrachomyomachia* is the work of Homer, the word itself is of equal antiquity, for it occurs in v. 158. of that poem: *στήσομεν εὐθύμως τὸ μυοκτόνον ὧδε τρόπαιον*. See below 1487.

582. *κατάρξω* Ald. *κατάρξεις* most Mss. others *κατάρξης*; but the Cambr. Ms. correctly *κατάρξει*. *Porson*. Later writers, (as Valck. remarks,) Heliodorus, Philo-Judæus, &c. sometimes say *κατάρχειν τῶν ἱερῶν*; but the ancients, and Euripides invariably, use the middle *κατάρχεσθαι* for *auspicari sacra, to perform the initiatory ceremonies of sacrificing, to consecrate the victim*. This was performed by sprinkling it with purifying water (*χέρνυψ*), with cakes of salt and barley (*ὄβλοι* or *ὄλοχύται*), and by casting into the fire some hairs cut or plucked from the forehead; which ceremonies usually devolved on kings or honorable persons: as in Homer Od. Γ. 444. *γέρον δ' ἱππηλάτα Νέστορα Χέρνιβά τ' ὄλοχύτας τε κατήρχετο*. Hesychius: *κατ-*

κείς σκύλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς,
 ΘΗΒΑΣ ΠΥΡΩΣΑΣ ΤΑΣΔΕ ΠΟΛΥΤΝΕΙΚΗΣ ΘΕΟΙΣ
 ΑΣΠΙΔΑΣ ΕΘΗΚΕ; μήποτ', ὦ τέκνον, κλέος 585
 τοιοῖνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.
 ἦν δ' αὖ κρατηθῆς, καὶ τὰ τοῦδ' ὑπερδράμη,
 πῶς Ἄργος ἦξεις μυρίους λιπὼν νεκρούς;
 ἔρξῃ δὲ δὴ τις, ὦ κακὰ μνηστεύματα,
 Ἄδραστε, προσθεῖς, διὰ μιᾶς νύμφης γάμον 590
 ἀπωλόμεσθα· δύο κακὰ σπτεύδεις, τέκνον,
 κείνων στέρεσθαι, τῶνδ' ἑνὶ μέσῳ πεσεῖν.
 μέθετον τὸ λίκαν, μέθετον ἀμαθίαι δυοῖν,

ἀρᾶσθαι τοῦ ἱερείου τῶν τριχῶν ἀπο-
 σάσαι. Eur. El. 810. ἐκ κανοῦ δ' ἑλὼν
 Αἴγισθος δρόπην σφαγίδα, μοσχίαν τρίχα
 Τεμὼν, ἐφ' ἑγνὸν πῦρ ἔθηκε δεξιᾷ. Virg.
 Æn. vi. 243. Et summas carpens me-
 dia inter cornua setas, Ignibus imponit
 sacris libamina prima. See Monk on
 Eur. Alc. 75.

583. Valck. has edited *κείς* for *καί*,
 whom, although with a little hesitation,
 I have followed. But, *σ* being once
 omitted, *κεί* could very easily be
 changed into *καί*. Porson. "Καί need
 not be changed. Iph. A. 35. δέλτον
 τε γράφεις Τήνδ', ἦν πρὸ χειρῶν ἔτι βασ-
 τάξεις, which is expressed below 98.
 by *κάν δέλτον πτυχαῖς Γράφας*." Schæf.
 This passage proves at least that Valck.
 is not correct in stating that *σκύλα γρά-
 φειν* must signify *spolia pingere*, and
 not in *spoliis vel clypeis scribere*, which,
 he says, would be *σκόλοις ἐγγράφειν* or
εἰς σκύλα γράφειν. Virg. Æn. iii. 286.
 Ære cavo clypeum, magni gestamen
 Abantis, Postibus adversis figo, et rem
 carmine signo: Æneas hæc de Danaïis
 victoribus arma, sc. *posuit, consecravit*.
 Cf. vii. 183. Æsch. S. c. Th. 262. δὲ
 ἐπέυχουμαι Θῆσιν τρώπαια, πολεμίων
 ἐσθήματα, Ἀδφουρα δῆων δουρίληφθ' ἀγ-
 νοῖς δόμοις. Cf. Soph. Ant. 286.

586. *γένουσι* ἂν ὑφ' Ἑλλήνων edd.
 even down to King's, who, from the con-
 jecture of Barnes, erased *ἂν*, which the
 Schol. also seems not to have read. It
 Eurip. Phæn.

undoubtedly injures the sense; the rules
 of grammar moreover would require
οὕτω to precede, if *ἂν* were retained;
 and lastly the Mss. K. M. R. omit it.
 Porson.

587. Thus Grotius for *ὑπερδράμη*,
 either from a Ms. or the conjecture of
 Canter; and thus it is evident that the
 Schol. read from his interpretation,
ὑπέρτερα γένηται. Porson. Soph. Ant.
 455.

590. *προσθεῖς* Schol. *συνθέμενος*,
συμφωνήσας: Med. 1353. οὐθ' ἡ τύ-
 ραννος, οὐθ' ὁ σοὶ προσθεῖς γάμους
 Κρέων.

591. "δύο is the Attic mode of wri-
 ting. In Homer and Herodotus it is
 indeclinable. Δυοῖν is the form for
 the gen. and dat. Δυεῖν is more rare,
 and is used only in the gen. Eur. Hel.
 652." Matth. Gr. Gr. § 138.

592. *κείνων* sc. *μνηστευμάτων*: the
 two evils were, to perish himself and
 thus lose all the advantages of his new
 alliance, and to sacrifice the lives of so
 many in vindicating his rights: or *κεί-
 νων* may agree with Ἄργεῖων in allu-
 sion to v. 588. and *τῶνδ'ε* with *Θηβαίων*
 understood.

593. τὸ λίκαν, *inordinate ambition*:
 as τὸ πλέον 563. Hipp. 264. οὕτω τὸ
 λίκαν ἦσσαν ἐπαινώ τοῦ μηδὲν ἔγαν.
 Orest. 696. τῷ λίκαν χρῆσθαι καλῶς.
 On the quantity of *λίκαν* see Porson's
 Suppl. init.

εἰς ταῦθ' ὅταν μολήτοι, αἰσχιστον κακόν.

Χο. ὦ θεοί, γένοιθε τῶνδ' ἀπότροποι κακῶν, 595
καὶ ξύμβασιν τιν' Οἰδίου τέκνοις δότε.

Επ. μήτερ, οὐ λόγων ἀγὼν ἔστ', ἀλλ' ἀνάλωται χρόνος
οὐν μέσῳ μάτην περαίνει δ' οὐδὲν ἢ προθυμία
οὐ γὰρ ἂν ξυμβαῖμεν ἄλλως, ἢ πὶ τοῖς εἰρημένοις,
ὥστ' ἐμὲ, σκήπτρων κρατοῦντα, τῆσδ' ἀνακτ' εἶναι
χθονός. 600

ἀμαθία many Mss. and the Schol.; others ἀμαθία with Aldus, which is not the dual, as Valck. supposes, but the sing.; for the nomin. to μολήτοι is οἱ δύο. But I have preferred the plur., as above 401. Porson.

594. Schol. ὅταν ἐλθοῖτε εἰς τὸ πολεμεῖν ἀλλήλοις: 1420. εἰς ταῦτον ἦκαν.

αἰσχιστον M. ἐχθιστον being written over as a various reading: ἐσχηστον J. Brunck therefore has well edited αἰσχιστον for ἐχθιστον from the membr.; but would have done better, if, in conformity with Pierson, he had edited in Soph. Philoct. 1284. ἐλθὼν ἀρίστου πατρὸς αἰσχιστος γεγώς. Porson. Cf. Ed. T. 1519.

595. ἀπὸτροποι: the lengthening of the preposition in this word is considered by Porson on Orest. 64. as an extraordinary license: see his canon stated in the note on Med. 248.

597. ἔστ' ἀγὼν Ald. and I believe all Mss. Grotius has edited ἀγὼν ἔστ'. Porson. Elmsley on Eur. Heracl. 722. considers the true reading to be, Μῆτερ, οὐ λόγων ἔθ' ἀγὼν, ἀλλ' ἀνήλωται χρόνος, i. e. δ' ἀγὼν. Soph. El. 1492. λόγων γὰρ οὐ Νῦν ἐστὶν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι. See below 944.

ἀνάλωται: see the note on Med. 326. In opposition to Matthiæ's doctrine respecting the deficiency of the augm. in this verb, which he has borrowed from Valck.'s note on this passage, Elmsley makes the following remarks: "In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which

the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡβλησα (Soph. Ed. C. 564.) ᾄσα, ᾄξα, instead of ἀρίστησα, ἐβλησα, ᾄσα, ᾄξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ᾄρα, ᾄράμην, ᾄλάμην, rather than ᾄρα, ἡράμην, ἡλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνῆλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. ANEΛΟΣΑΝ, i. e. ἀνῆλωσαν, occurs in the Choiseul inscription, which was engraved in the same year (Olymp. xcii. 3.) in which the Philoctetes of Sophocles was acted. In the Sandwich inscription, which is preserved in the Library of Trinity College, Cambridge, we find the word ANHΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favor of ἀνάλωσεν." Notes on the Ajax of Sophocles, Mus. Crit. I. p. 369.

600. σκήπτρων Ald. Cant. R. (κῆπτρων J.) σκῆπτρον K. whence is derived the reading of several Mss. σκῆπτρα, which Brunck has edited from the membr. But σκῆπτρων is the right read-

τῶν μακρῶν δ' ἀπαλλαγεῖσα ρουβετεημάτων μ' ἔα
καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.

Πο. πρὸς τίνας; τίς ᾧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος
φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον;

Ετ. ἐγγὺς, οὐ πρόσω βέβηκώς· εἰς χεῖρας λεύσσεις
ἐμάς; 605

Πο. εἰσορῶ. δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Ετ. κᾶτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μά-
χην;

Πο. ἀσφαλὲς γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης.

Ετ. κομπὸς εἶ, σπονδαῖς πεποιθὼς, αἱ σε σώζουσιν θανεῖν.

ing, which all Mss. have below v. 1268. although Aldus has given σκῆπτρον. Porson.

603. τίς δ' ᾧδ' Ald. and some Mss. A point indeed of no great moment, but one on which an editor cannot decide to his satisfaction. The same variation occurs below v. 614. but I have there retained the particle on account of Med. 1383. ἀλλὰ σ' Ἑρμῆος δλώσεις τέκνων, Φονία τε Δίκη. MH. τίς δὲ κλύει σοῦ θεός ἢ δαίμων; Before ἡμᾶς Aldus omits εἰς, and has afterwards οὐ πρόσω βέβηκας· εἰς χεῖρας λεύσεις. Valck. first edited οὐ from Mss. I have taken βέβηκως from Musgrave's conjecture; βέβηκεν, which Brunck preferred, is far inferior. Porson.

τίς ᾧδ' ᾧ. Valck. compares Homer Il. Δ. 510. οὐ σφί λίθος χρεὼς, οὐδὲ σίδηρος, Καλὸν ἀνασχίσθαι ταμεσίχροα βαλλομένοιςιν: also the words of Iunus, Virg. Æn. xii. 50. Et nos tela, pater, ferrumque haud debile dextrâ Spargimus, et nostro sequitur de vulnere sanguis.

605. Cf. 920. ᾧδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. Valck. compares Theocr. xii. 68. where to Pollux inquiring, τίς γὰρ ὄντω χεῖρας καὶ ἐμὸς συνερείω ἱμάντας; Amycus replies, ἐγγὺς ὄρεται οὐ γόνυσι ἐὼν κεκλήσεθ' ὁ πόκτης.

606. δειλὸν Flor. and once Stobæus xci. p. 607. Gesner, but in the same page δειλὸν θ' and τυφλὸν θ' in the

margin: δειλὸν the rest of the Mss.; Schol. Aristoph. Plut. 203. Eustathius Il. E. 515, 24=390, 8. Porson.

607. πολλοῖς Ald. 611. ἀπατούμεθ', Porson. "In some passages εἶτα signifies notwithstanding, nevertheless; as in the answer of Etocles to his brother Polynices, who had taxed him with cowardice, κᾶτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην; and yet are you come &c. The inconsistency is objected ironically: you believe me to be a coward, it seems; and then you come against me, coward as I am, with numerous forces." Hoogew. p. 62. ed. Seager.

πρὸς τὸν οὐδὲν sc. ὦντα: cf. 414. "Eur. Or. 709. ᾧ πλην γυναικὸς οὐνεκα στρατηλατεῖν, Τάλλ' οὐδὲν, τοῦ κηλο art fit for nothing but &c. Androm. 50. παιδί τ' οὐδὲν ἐστ' ἀπὸν, is of no avail: 1080. οὐδὲν εἰμ', ἀπωλόμην, I am lost: Rhes. 821. ἢ τὸν Ἑκτορα Τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε, of no consequence." Matth. Gr. Gr. § 438. Obs. 1. Soph. Aj. 766. ὁ μηδὲν ὦν, 1231. ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ.

609. κόμπος, with the accent changed, Aug. Etymol. M. p. 527, 47. Porson. Schol. τὸ μὲν προσηγορικόν, ὡς τέμπος, τὸ δὲ ἐπιθετικόν, ὡς καρπὸς, λόγος κομπὸς, κομπαστής: ὁ δὲ νοῦς, μαγαλοφρονεῖς ἐπὶ ταῖς γενομέναις σπονδαῖς, καὶ συνθήκαις, αἱ τινὲς σε ρύονται ταῦ ἤδη τεθνήξεσθαι. There does not

Πο. καὶ σὲ δεύτερόν γ' ἀπαιτῶ σκῆπτρα καὶ μέρη
χθονός. 610

Ετ. οὐκ ἀπαιτούμεσθ', ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.

Πο. τοῦ μέρους ἔχων τὸ πλεῖον; Ετ. φήμ' ἀπαλ-
λάσσου δὲ γῆς.

Πο. ὦ θεῶν βωμοὶ πατρῶων, Ετ. οὓς σὺ πορθήσων
πάρεσι;

Πο. κλύετε μου; Ετ. τίς ὃ ἂν κλύοι σου πατρίδ'
ἐπιστρατευμένου;

Πο. καὶ θεῶν τῶν λευκοπάλων δαίμαθ'. Ετ. οἱ στν-
γοῦσί σε. 615

Πο. ἐξελαυνόμεσθα πατρίδος. Ετ. καὶ γὰρ ἦλθεις
ἐξελῶν.

Πο. ἀδικία γ', ὦ θεοί. Ετ. Μυκῆναις, μὴ ἴθάδ', ἀνα-
κάλει θεούς.

appear to be any other authority for κομπῆς as an adj.: κόμπος, *boasting, vaunting words*, is not of unfrequent occurrence; Matthiæ § 429. considers it to be used in this passage as λῆρος, *nugas*, by Plato, for nugator, a trifler: Cic. Ep. ad Att. vi. 3. Amicos habet *meras nugas*.

σάξουσιν (ἐκ τοῦ) θανεῖν: as σωτήρα κακῶν Med. 361. See Porson's Suppl. p. 29. Alc. 11. ὃν θανεῖν ἐβρύσαμην. This phrase is sometimes accompanied by μή: Orest. 591. βύσεται με μή θανεῖν: Herc. F. 197. τὸ σῶμα βύεται μή κατθανεῖν: Electr. 540. αὐτὸν ἐξέκλειψα μή θανεῖν, i. e. ὥστε μή θ. See Matth. Gr. Gr. § 541. Med. 35.

611. οὐκ ἀπαιτάμεσθ', Schol. οὐ χρεωστούμεν, Potter: *Frivolous as thy demands: in mine own house I will be lord*: this is the correct translation of the expression οἰκήσω δόμον: Hip- pol. 1014. ἢ σὺν οἰκήσων δόμον—ἐπὶ ἡλ- πια; see Monk's note.

612. τὸ πλεῖστον Ald. Grotius and most Mss. have the other reading, Porson.

613. Ald. and the greater part of the

Mss. πατῆροι, which King changed. Porson. Schæfer objects to the inter- rogative mark after πάροι and also after μου in the next verse.

614. The Attics being averse to the elision of the ι in the dat. sing. (Por- son Orest. 584.) we must consider πα- τριδ' as the accus.: see above 292. Med. 1182.

615. θ. τῶν λ. Grammarians are in doubt whether Castor and Pollux, or Amphion and Zethus, are the deities designated by this epithet: Valck decides with reason in favor of the lat- ter, as the founders of Thebes, and confirms his decision by reference to Herc. Fur. 29. Τὰ λευκοπάλα πρὶν τυ- ραννῆσαι χθονός, 'Αμφίον', ἠδὲ Ζῆθον, ἀργόναυα Διός.

616. ἐξελαυνόμεθα ἀπὸ πατρίδος Ald. Almost all Mss. omit ἀπὸ, which Gro- tius has discarded. Barnes has edited πάτρης, from what source I know not; not from the Ms. C. as Burton affirms. Porson. Ἐξελῶν for ἐξελάσων: see Med. 69.

617. ἀδικία γε σῆ, ὦ θεοί Ald. Gro- tius has omitted ὦ θεοί, King with more

Πο. ἀνόσιος πέφυκας, Ετ. ἀλλ' οὐ πατρίδος, ὡς σὺ, πολέμιος.

Πο. ὅς μ' ἄμοιρον ἐξελαύνεις. Ετ. καὶ κατακτενῶ γε πρὸς.

Πο. ὦ πάτερ, κλύεις ἃ πάσχω; Ετ. καὶ γὰρ οἶα δρᾶς κλύει. 620

Πο. καὶ σὺ, μῆτερ; Ετ. οὐ θέμις σοι μητρὸς ὀνομάζειν κάρα.

Πο. ὦ πόλις. Ετ. μολὼν ἐς Ἄργος, ἀνακάλει Λέρινος ὕδαρ.

Πο. εἴμι, μὴ πόνει· σὲ δ' αἰνῶ, μῆτερ. Ετ. ἔξιθι χθονός.

Πο. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. Ετ. οὐκ ἂν τύχοις.

Πο. ἀλλὰ παρβένους ἀδελφά. Ετ. οὐδὲ τάσδ' ὄψει ποτέ. 625

Πο. ὦ κασίγνηται. Ετ. τί ταύτας ἀνακαλεῖς, ἔχθιστος ὢν;

propriety σῇ, in which he is warranted by several Mss. ἀδικία σή γ' ὦ θεοί J. The reply renders the words ὦ θεοί necessary. Porson.

619. καὶ κτανῶ γε πρὸς some Mss. κατακτενεῖ J. For γε Brunck has given σε, from the membr., as I suppose, for thus D.; but the pronoun is more conveniently wanting, being repeated from μ'; nor is the particle without its force. Æsch. Prom. 73. ἢ μὴν κελύσω κἀπιθαῖξω γε πρὸς. Eur. Heracl. 642. μάλιστα καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε. Porson. Cf. 610. 891. 1695. Med. 702.

621. οὐ θεμτόν σοι Ald. with most Mss. σε for σοι Laud. whence Musgr. elicits οὐ σε θεμτόν, to which also one of the Leyden Mss. seems to allude by the omission of σοι. But I have followed Grotius, who probably derived θέμις σοι from Mss. Porson.

623. μὴ πόνει Schol. μὴ δεινοπάθει, μὴ κάμνε, μὴ θορυβαῖ τοῦτον χάριν. I am going: do not trouble yourself: this use of the prés. corresponds to the fut. sense which εἰμι and its compounds always bear.

624. εἰμι τὸν δὲ πατέρα μοι δὸς εἰσιδεῖν. Thus editors after Grotius. Aldus with most Mss. ἔξιμι· πατέρα δέ (or δέ γε) μοι δὸς εἰσιδεῖν (Ald. and a few ἰδεῖν) whence Musgr., by an easy but very true conjec'ture, ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. In a similar manner I have corrected a passage in the Hec. 1246. In this very scene 616. the Cambr. Ms., D. and J. have ἐξελαίνομαι. In Med. 653. Lascaris has given ἔχω for ἔχομεν. Porson.

626. Mss. do not recognise γ', which Aldus adds after ἀνακαλεῖς. The same fault is observable in 628. εἰς πολλὰ γ'. (εἰς πόλλ' ἄθλια γε Grot.) Porson.

- Πο. μῆτιρ, ἀλλὰ μοι σὺ χαῖρε. Ιο. χαρτὰ γοῦν
πάσχω, τέκνον;
Πο. οὐκέτ' εἰμί παῖς σός. Ιο. εἰς πόλλ' ἀθλία πί-
φυκ' ἐγώ.
Πο. ὁδε γὰρ εἰς ἡμᾶς ὑβρίζει. Ετ. καὶ γὰρ ἀνθυ-
βρίζομαι.
Πο. παῦ ποτε στήσει πρὸ πύργων; Ετ. ὡς τί μ'
ἴστορεῖς τόδε; 630
Πο. ἀντιτάξομαι πτενῶν σε. Ετ. κἀμὲ τοῦδ' ἔρωσ' ἔχει.
Ιο. ᾧ τάλαιν' ἐγὼ, τί δράσετ', ᾧ τέκν'; Πο. αὐτὸ
σημανεῖ.
Ιο. πατὴρ οὐ φεύξεσθ' Ἑριννῶς; Ετ. ἐρρέτω πρόπας
δόμος.
Πο. ὡς τάχ' οὐκέθ' αἵματηρὸν τοῦμὸν ἀργήσει ξίφος.
τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρο-
μαι,
ὡς ἄτιμος, οἶκτρά πάσχων, ἐξελαύνομαι χθονός,
δοῦλος ὧς, ἀλλ' οὐχὶ ταύτου πατὴρ Οἰδίπου γεγώς. 635

627. ἀλλὰ μοι σὺ χ. This redundancy of the pronoun μοι in pathetic appeals is noticed on Hec. 195.

χαῖρε—χαρτά: Potter: 'But thou, my mother, fare thee well. Joc. To me what can be well, my son?' This play on the verb χαίρω is noticed on Hec. 427. To the instances there given, add Soph. El. 1484. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

628. Cf. 1656. εἰς ἅπαντα δυστυχῆς ἔφυς.

630. ὡς τί (sc. δράσων) μ' ἴστ. τ.; Eur. Rhes. 99. σὺ δ' ὡς τί δράσων πρὸς τὰδ' ὀπλίξῃ χέρα; Orest. 794. ὡς τί δὴ τόδε; Valck. gives the preference to εἰς τί: as Soph. Trach. 407. σὺ δ' εἰς τί δὴ με τοῦτ' ἐρωτήσας' ἔχεις; considering it probable that ὡς and εἰς have been interchanged here and above 628. But this opinion seems without weight. We meet with ἵνα τί elliptically for ἵνα τί γένηται, Aristoph. Pac. 409. ἵνα τί δὲ τοῦτο δράτον; see Viger p. 206. ed. Seager. Med. 680.

632. αὐτὸ (sc. τὸ ἔργον) σημανεῖ, the event will show; "Eurip. Bacch. 974. τέλλα δ' αὐτὸ σημανεῖ: Androm. 264. τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα; Or. 1131. εἰτ' αὐτὸ δηλοῖ τοῦτο γον, ἢ τείνειν χρεών: Suidas: Αὐτὸ δὲλεῖται παροιμία: ἐλλείπει τὸ ἔργον." Valck.

αὐτὸ σημανεῖ is assigned by Aldus to Eteocles, and 634. ἐρρέτω π. δ. Again to v. 635. he prefixes the character of Eteocles, to 636. that of Polynices. There is a confusion in the Mss. I follow Musgr. and Brunck. Porson.

634. ὡς τάχ', understand ἴσθι: cf. 533. 732. 1678. Hec. 400. ὡς' τῆσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι: "Helioid. Æth. iv. p. 170. οὐχ οὕτως ἦδε ἡ χεὶρ καὶ ξίφος τοῦμὸν ἀργήσει." Porson.

636. ἀτιμὰ Ald. Grotius first changed it. Porson. Cf. Hec. 782.

637. πρὸς for παρὸς Ald. perhaps by an error of the press: [or the abbreviated method of writing, according to Valck.] For γεγώς the Flor. Ma.

πάν τι σοί, πόλις, γένηται, μὴ 'μὲ, τόνδε δ' αἰτιῶ'
 οὐχ' ἐκὼν γὰρ ἦλθον, ἄκων δ' ἐξελάυνομαι χθονός.
 καὶ σὺ, Φοῖβ' ἀναξ' Ἀγυιεύ, καὶ μέλαθρα χαίρειτε,
 ἥλιαις θ' οἱ 'μοί, θεῶν τε δεξίμηλ' ἀγάλαματα· 641
 οὐ γὰρ οἷδ' εἴ μοι προσειπῆν αὖθις ἔσθ' ὑμᾶς ποτὶ.
 ἐλπίδες δ' οὐκ᾽α καθεύδουσ', αἷς πέποιθα σὺν θεοῖς,
 τόνδ' ἀποκτείνας, κρατήσῃν τῆσδε Θηβαίας χθο-
 νός.

Ετ. ἔξιθ' ἐκ χάρας ἀληθῶς δ' ὄνομα Πολυνείκην πατῆρ
 ἔθετό σοι θεία προνοία, νεικίαν ἐπάνυμον. 646

affords a remarkable reading *μολάν*. and Mss. Grotius changed it. *Porson*.

638. μή με, τόνδ' αἰτιῶ Ald. μή με σύ γε τόνδ' αἰτιῶ Grot. τῶνδ' αἰ. some, τῶνδε δ' others, τῶνδέ γ' others. Hence Valck. prefers μή με τῶνδ' ἐπαιτιῶ. But King from K. and Brunck from the membr. rightly edit the passage: τόνδ' the Cambr. Ms. with δὲ also written over it: τῶν δ' M. and ὅν for a various reading. The error originated in the concurrence of two letters, as Orest. 888. below 1235. 1601. The following verse Valck. considers spuricus: (on account of the repetition in it and v. 636. but cf. 450. 465. 468. 493. 494. 496.) *Porson*.

640. Ἀγυιεύ. Hor. Carm. iv. 6, 28. *Levis Agyieus*. On the Grecian stage before the centre or principal doorway was an altar of Ἀπόλλο Ἀγυιεύς: see v. 281. Soph. *Ced.* T. 16. 909. *Mus. Crit.* ii. 213. *Aristoph.* Σφ. 875. δ' δέσποτ' ἔναξ, γείτον Ἀγυιεύ Τούμοῦ προθύρου.

641. ὀδυοὶ Ald. See on Hec. 334. *Porson*. *Elmsley Preface* to Soph. *Ced.* T. p. x. "When the article ends in a vowel, and the word following begins with a vowel, the first syllable of the latter word is not cut off, but it coalesces with the article into one syllable by crasis: e. g. for τοῦ ἐμοῦ, τοῦ-μοῦ, not τοῦ 'μοῦ, must be written: τὰμὰ, τῶμῳ, not τὰ 'μὰ, τῷ 'μῳ: οἰμοὶ and ἀμὰι not αἱ 'μοὶ and αἱ 'μαί."

645. ἔξελο' Ald. contrary to metre

and Mss. Grotius changed it. *Porson*.

646. νεικίαν ἐπ. Cf. 1508. δ' Πολύ-
 ρεικες, ἔφυσ ἔρ' ἐπάνυμος. Orest. 1007. *Quintilian Instit. Orat.* v. 10. Nam et illud apud Euripidem frigidum sane, quod nomen Polynicis, ut argumentum morum, frater incessit. But the same objection applies to Æschylus, S. c. Th. 575. ἐξυπτιάζων ὄμμα, Πολυνείκουσ βίαν, Δις ἐν τελευτῇ τοῖνον· ἐνδατοῦ-
 μενος, Καλεῖ: 655. ἐπώνυμῳ δὲ κάρτα Πολυνείκει λέγω: 829. οἱ δῆτ' ὁρθῶς, καὶ πολυνεικίης Κατ' ἐπώνυμῳ, Ὀλοντ' ἀσεβεί διανοίᾳ. Again he thus plays on the name of Helen, Agam. 664. Τίς ποτ' ὀνόμαζεν ὧδ' Εἰς τὸ πᾶν ἐπητύμως —Μή τις, ὅντιν' οὐχ ὀρᾷ—Μεν, προνοί-
 ασι τοῦ πεπρωμένου Γλῶσσαν ἐν τύχη νέμων—Τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν; ἐπεὶ προπόντως Ἑλέανος, ἔλαν-
 δρος, ἐλέπτολις. *Sophocles* also is guilty of this trifling: Ajax 430. αἶ, αἶ-
 τίς ἂν ποτ' φέθ' ὧδ' ἐπάνυμον Τούμῳν
 ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ Καὶ τρίς τοιοῦτοις γὰρ κακοῖς ἐντυγχάνω: which, as a writer in the *Class. J.* xviii. p. 316. observes, "can only be rivalled by a passage in the second part of Shakspeare's Henry 4th, where the old Earl of Northumberland, understanding that some fugitive from Shrewsbury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: 'Ah! said he, that Harry Percy's spur was cold! Of Hotspur cold-spur!'"

Χο.

Κάδμος ἔμολε τάνδε γὰν στροφή.

Τύριος, ᾧ τετρασκελῆς

μόσχος ἀδάμαστον πῖσημα

δίκε, τελεσφόρον διδοῦσα 650

χρησμὸν, οὗ κατοικίσαι

πεδία μιν τὸ θέσφατον

χεῖρε πυροφόρ' Ἀόνων,

καλλιπότημος ὕδατος ἵνα γε

νοτὶς ἐπέρχεται γύας 655

Δίρκας χλοφόρους

καὶ βαθυσπόρους.

Βρόμιον ἔνθα τέκετο

μάτρη, Διὸς γάμοις,

κισσὸς ὃν περιστέφης 660

Valck. cites also from Ovid Epist. e Ponto iv. 13, 2. quod es, vere, Care, vocaris: 16, 17. Ingenique sui dictus, cognomine Largus.

649. ἀδάμαστον π. δίκε, i. e. ἔδικεν (ἐαυτὸν κατὰ) π. ἀδ. Schol. τὸ μὴ ὑπό τως ἠναγκασμένον πτόμα, ἀλλὰ αὐτοβήφης: lay down willingly: Elmsley on CEd. T. 106. would read ἀδάματος throughout the tragedians: in this passage the correction seems required on account of the antistr. v. 669. On the story of the founding of Thebes by Cadmus, see Ovid. Met. iii. init. and Lempriere's Class. Dict.

651. Thus the Schol. Aldus and several Mss. κατέφησε or κατέφικσε. Porson.

652. μιν for μὲν is the correction of Musgr.; χεῖρε πυροφόρ' Ἀόνων for πυροφόρα δόμων ἔχρησε that of Valck. Porson. "The Aones, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but the Aones submitted, and were incorporated with the Phenicians. The Muses were called Aoniæ, from Mount Helicon in Bœotia." Anthon's ed. of Lem-

priere, re-edited by E. H. Barker, Esq. of Thetford, Norfolk. Apoll. Rh. iii. 1184. Καὶ ῥ' ὁ μὲν Ἀονίους ἐπιστῆρας πεδίοισι Κάδμος Ἀγηνορίδης γαιήγενῃ εἰσάτο λαόν. Ovid Fast. i. 490. Tyriis qui quondam pulsus ab oris, Cadmus in Aoniâ constitit exul humo.

654. καλλιπ. 53.—νοτὶς, i. e. ν. 53. τοῦ καλοῦ ποταμοῦ, the river Ismenus.

ἵνα τε Ald. and Mss. which Valck. changed by a slight correction. Porson.

655. νοτὶς ἐπέρχεται γύας Δίρκας χλοφόρους καὶ βαθυσπόρους γύας Ald. and several Mss. For γάλας the Flor. has γύας, some γᾶς; for γύας, which K. omits, the Flor. χάρας. The reading of Grotius is extraordinary: ν. δ. γάλας Δίρκας χλοφόρου καὶ βαθυβρόνου. The fact is that γύας (or γᾶς, as it ought always to be written) being marked in the margin for a correction, found its way into a wrong place. Below 679. γάλας for γύας J. Porson.

658. 659. Thus the greater part of the Mss. τέκε Ald. τέκε ποτ' ἂ μάτρη Grot. δὴ τέκεν ποτ' ἂ μ. King from K. κισσὸς twice Grot. Porson.

ἱλικτὸς εὐθὺς ἔτι βρέφος
 χλοηφόροιςιν ἔρνεσιν
 κατασκίοισιν ὀλβίσας ἐνάτισε,
 Βάκχιον χόρευμα
 παρθένοισι Θεβαΐαισι 665
 καὶ γυναιξὶν Εὐταῖς.
 ἔνθα φόνιος ἦν δράκων ἀντιστρ.
 Ἄρεος, ὁμόφρων φύλαξ,
 νάματ' ἐνυδρα καὶ ῥέεθρα
 χλοερὰ δεργμάτων κόραισι 670
 πολυπλάνοις ἐπισκοπῶν
 ὃν ἐπὶ χέριβας μολῶν
 Κάδμος ὤλεσε μαρμάρῳ,
 κρᾶτα φόνιον ὀλεσίθης
 ὠλένας δικὼν βολαῖς, 675
 Δίας ἀμάτορος

663. ἐνάτισεν. Valck. needlessly suspects this word. Hesychius, as he himself acknowledges, has taken it from hence: Ἐνάτισεν τὰ νῦτα περισκεπασαν. Musgr. well cites Herc. F. 361. ξανθὰν κρᾶτ' ἐπινώτισας Δεινῷ χάσματι θηρός. Æschylus applies the same verb in a sense allied to this, Agam. 296. σπερτελής τε, πόντον ὥστε νώτισαι, of a lamp illuminating the surface of the sea. A tragic writer in Plutarch, Stob. lxi. p. 403, 1, has said of the wing of the Sphinx, νώτισμα θηρός. Porson. Ὀλβίσας ἐνάτισεν is put by hypallage for νώτισας ὀλβισεν, ramis opacis obductum beavit, i. e. abundantly, richly, luxuriantly twined round him. "Si quid his inest obscuritatis, admota mox illuminat Patavensis Mnaseæ narratio, quam Scholiastæ debemus, et huic quidem, ut puto, soli: Bacchum, de matre cadentem, kισσὸς περὶ τοὺς κλονας φυεῖς ἐκάλυψεν, et ramis obductum illa-
 sum conservavit: διὸ καὶ Περικιόριος (sic scribendum in Scholiis) ὁ θεὸς ἐκλήθη κατὰ Θεβαίους." Valck.

664. χόρευμα in apposition with Βρόμιον: the object celebrated in the dances of the Theban virgins: see Med. 12. Hec. 1150.

Βακχείον Ald. and most Mss. Εὐβοί-
 οισ Ald. Εὐτοῖς many Mss. with the
 Schol. Εὐταῖς the Cambr. Ms. M. and
 R. Porson.

669. εὐδρα Grot. and a portion of
 the Mss. But the greater part with
 Aldus ἐνυδρα. Porson.

670. δεργμάτων κόραισι by enallage
 for δεργμασι κορῶν: thus Æsch. Pers.
 98. κραινὴν ποδὶ πηδήματος for πηδή-
 ματι ποδός: Soph. El. 98. μέλαινα τ'
 ἱστρῶν ἐκλέλοιπεν εὐφρόνη, for ἱστρα
 μελαίνης εὐφρόνης. Eur. Hel. 1098.
 παρῆδ' ἔ' ἐνυχα φόνιον ἐμβαλὼ χροδς,
 for παρῆδος χροῖ.

675. ὠλένας Ald. and many Mss.
 ὠλένης Grot. Cant. as Canter had con-
 jectured; ὠλέανω Barnes; Valck.
 rightly ὠλένας, as in K. M. R. Porson.
 Connect ὀλεσίθης as an epithet to
 ὠλένας, from ὀλεσίθης.

Παλλάδος φραδαῖς
 γαπετεῖς δικῶν ὀδόντας
 εἰς βαθυσπόρους γύας.
 ἐνθεν ἐξανῆκε γᾶ 680
 πάνοπλον ὅψιν ὑπὲρ ἄκρων
 ὄρων χθονός· φόνος δέ νιν
 σιδαρόφρων ξυνῆψε γὰ φίλα πάλιν·
 αἵματος δ' ἔδευσε
 γαῖαν, ἃ νιν εὐείλοισι 685
 δεῖξεν αἰθέρος πνοαῖς.
 καὶ σέ, τὸν προμάτορος ἐπαῶδος.
 Ἴοῦς ποτ' ἐκγονον
 Ἔπαφον, ᾧ Διὸς γένεθλον,
 ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ, 690
 ἰὼ βαρβάρους λιταῖς,
 βᾶθι, βᾶθι τάνδε γᾶν,
 σοί νιν ἐκγονοὶ κτίσαν,
 ἃ διώνυμοι θεαὶ

677. φραδαῖς. "This dat. often signifies according to, in consequence of. Il. O. 412. ὑποθημοσύνησιν Ἀθήνης. Hom. H. in Apoll. I, 98. Ἥρης φραδοσύνη. Eur. Phœn. 1058. χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν Οἰδίπους ὁ τλάμων Θηβαίαν τάνδε γᾶν. Xen. Cyr. i. 2, 4. νόμῳ εἰς τὰς ἐαντῶν χάρας ἕκαστοι πάρεισιν." Matth. Gr. Gr. § 403. c. obs. 2. Ovid. Met. iii. 101. Ecce viri fautrix—Pallas adest: motæque jubet supponere terræ Vipereos dentes.

678, 679. The metres do not correspond with the antistr. (658. 659.) Brunck has given δίκ' ὀδόντας βαθυσπόροις γύαις, and a little above Δίας δ' ἃ. Porson.

681. ὑπὲρ ἃ. δ. Schol. εἰς τὴν ἐπιφάνειαν τῆς γῆς· ἢ ἀντὶ τοῦ ἐπάνω τῆς ἐπιφανείας τῆς γῆς. "Eur. Suppl. 31. φρίξας ὑπὲρ γῆς τῆσδε κάρκμος στάχυν. Apoll. Rh. iii. 1362. Ἀλκίον ἀναλδή-

σκοντες ὑπὲρ χθονός." Valck.

682. 683. Aldus: σιδαρόφρων δέ νιν φόνος πάλιν ξυνῆψε φίλα γᾶ: and thus most Mss. except that some have ξυνῆκε. Grotius and others that follow him, γᾶ φίλα. By transposition I have made the verses more harmonious. Porson.

685. εὐείλοισι is the emendation of Musgr. for εὐηλίοισι. Porson.

686. δεῖξεν: cf. Virg. Æn. vi. 870. Ostendunt terris hunc tantum fata.

693. σὺ νιν ἐκγονῶν the Schol. whom if we follow, αἱ διώνυμοι must be read, as some Mss. and edd. have. Porson. Cf. 842.

694. For ξ Scholéf. suggests εἰ: καὶ would perhaps be preferable.

διώνυμοι θ. Schol. παρόσον ἢ μὲν Κόρη καὶ Περσεφόνη, ἢ δὲ Δημήτηρ καὶ Γῆ καλεῖται. τὴν οὖν Περσεφόνην πάντων ἄνασσαν καλεῖ· τὴν δὲ Δημήτηρα πάντων τρέφον.

Περσίφασσα καὶ φίλα
 Δαμάτῃς θεᾷ,
 πάντων ἀνάσσα,
 πάντων δὲ γὰ τροφός,
 κτήσαντο· πέμπε πυρφόρους
 θεὰς ἀμῦναι τᾷδε γὰ·
 πάντα δ' εὐπετῇ θεοῖς.

695

700

- Ετ. χάρεϊ σὺ, καὶ κόμιζε τὸν Μεινοικέως
 Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἑμῆς,
 λέγων τὰδ', ὡς οἰκεῖα καὶ κοινὰ χθονὸς
 θέλω πρὸς αὐτὸν ξυμβαλεῖν βουλευμάτα,
 705
 πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.
 καὶ τοι ποδῶν σῶν μόχθον ἐκλύει παρών·
 ὁρῶ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἑμούς.
 Κρ. ἦ πόλλ' ἐπῆλθον, εἰσιδεῖν χρεῖζων σ', ἀναξ
 Ἑτεόκλεες, πέριξ δὲ Καδμείων πύλας
 710
 Φύλακας τ' ἐπῆλθον, σὸν δέμας θηρώμενος.
 Ετ. καὶ μὴν ἐγὼ σ' ἔχρηζον εἰσιδεῖν, Κρέον·
 πολλῶ γὰρ εὖρον ἔνδεεῖς διαλλαγὰς,
 ὡς εἰς λόγους ξυνῆψα Πολυνεΐκει μολῶν.

698. γὰ τροφός: perhaps this should be written Γὰ with a capital: "Eur. Bacch. 275. Δημήτηρ θεᾷ, (Γῇ δ' ἐστίν, ὄνομα δ' ὁκότερον βούλει, καλεῖ.) Ἀδτῇ μὲν ἐν ξηροῖσιν ἐκτρέφει βροτοῦς. But Ceres and Tellus are sometimes distinct divinities. Ovid. Fast. i. 671. matres frugum, Tellusque Ceresque: 673. Officium commune Ceres et Terra tuentur; Hæc præbet causam frugibus, illa locum: Consortes operum." Valck.

699. Most edd. ἐκτίσαντο, but some Mss. ἐκτῆσαντο, whence I have rejected the augment: [thus δῖκε 650. χρῆσε 653. τέκετο 658. δείξεν 686. κτίσαν 693.] Again πυρφόρους some Mss. incorrectly. Porson.

πυρφόρους Schol. πυρφόρους καλεῖ, ἑπειδὴ ἐν νυκτὶ γινομένων τῶν μυστη-

ρίων οἱ μυοῦμενοι πῦρ ἔφερον. Suppl. 271. καὶ γῆν, τήν τε πυρφόρον θεᾷν Δημήτρα θέμεναι μάρτυρ'.

704. οἰκεῖα καὶ κ. χ. Schol. τουτέστιν ἐμοῦ ἴδια καὶ κοινὰ τῆς χθονὸς, ἡγουν καὶ ὁμοῦ περὶ πάσης τῆς γῆς.

709. The repetition of the verb ἐπῆλθον displeases Valck. and Muesgr.; the former proposes ἐμόχθου, the latter ἐλείφθην.

711. σὸν δέμας, i. e. σέ: Eur. Alc. 647. οὐκ ἦσθ' ἄρ' ὁρθῶς τοῦδε σώματος πατήρ, i. e. ἐμοῦ.

714. Valck. did not clearly see the construction. Understand ἐμαντόν. Aristoph. Lysistr. 469. τί τοῖσδε σπαντὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις; Porson. Eur. Heracl. 430. εἰς χεῖρα γῇ ξυνῆψαν.

- Κρ. ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν, 715
 κῆδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.
 ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν
 ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκω φρέσων.
- Ετ. τὰ ποῖα ταῦτα ; τὸν λόγον γὰρ ἀγνοῶ.
- Κρ. ἦκει τις αἰχμάλωτος Ἀργείων πάρα. 720
- Ετ. λέγει δὲ δὴ τι τῶν ἐκεῖ νεώτερον ;
- Κρ. μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν
 ὅπλοις ἐλίξειν αὐτίκ' Ἀργείων στρατόν.
- Ετ. ἐξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει.
- Κρ. ποῖ ; μῶν νεάζων οὐχ ὄρας ἃ χρὴ σ' ὄραϊν ; 725
- Ετ. ἐκτὸς τάφρων τῶνδ', ὡς μαχομένους τάχα.

715. μείζον ἢ Θήβας φρονῶν, i. e. καταφρονῶν Θηβῶν ; Schol. τούτων καταστροφὴν πάνυ βόστην ἠγείσθαι, καὶ πλέον οἰεσθαι τοῖσιν ἢ ταύτας πολιορκῆσαι. Heracl. 933. μείζω τῆς τύχης φρονῶν πολὺ. Androm. 700. φρονούσι δῆμον μείζον, ὅντες οὐδένας.

716. πεποιθέναι Ald. but πεποιθότα almost all Mss. The change arose from referring τε to the preceding line, whereas it ought to be connected with what follows. Nor is the figure Oropismus, as in χαίρω σ' ἐληλυθότα, to be supposed applicable here. Porson.

717. ἀναρτήσαντ' ἔχ., to have these things dependent, the active for the neuter ; or for ἀναρτῆσαι, as κρύψασ' ἔχεις in Hec. 999. see also Med. 33. 89. "This construction is of much more frequent occurrence in Sophocles ; but is not found in the remaining plays of Æschylus." Valck. See Dr. Brasse on Soph. *Ed. T.* 577. and in *Class. J. No. LXX. p. 233.*

718. ἐμποδὼν, for ἐν ποσὶν, of immediate consequence : in this sense Blomfield understands the word in Æsch. *Fr. 13.* ἔχει τέλος δὲ, κούδεν ἐμποδὼν &c.

719. Nearly the same verse occurs in Soph. *Trach. 78.* τὰ ποῖα, ἤντιν ; τὸν λόγον γὰρ ἀγνοῶ. Porson. "The article is put with the interrogative pronouns ποῖος, τίς, but only with

reference to something preceding, the fuller definition of which the question is to produce. Æsch. *Prom. 248.* θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μένον. ΧΟΡ. τὸ ποῖον εἶρην τῆσδε φάρμακον νόσου ; Aristoph. *Pac. 696.* εἰδαιμοναῖ' πάσχει δὲ θαυμαστὸν. ἙΡΜ. τὸ τί ; 693. οἷά μ' ἐκέλευεν ἀναπυθέσθαι σου. ΤΡΥΤ. τὰ τί ; where τὰ refers to the preceding οἷα." *Matth. Gr. Gr. § 264, 4.*

722. μέλλων Grot. contrary to Aldus and Mss. πυκνοῖσι for πύργοισι is Reiske's emendation. Porson.

723. Cf. *Orest. 438.* κύκλῳ γὰρ εἰλισσόμεθα παγχάλκοις ὄπλοις.

724. ἐξοιστέον γ' ἄρ' ὅπλα Κ. πόλει, the forces then must be led forth by the city, i. e. the city then must lead forth its forces. Verbals of this kind take an accus. of the object and a dat. of the person. Eur. *Or. 759.* οἰστέον τάδε, subaud. ἐμοί. See *Matth. Gr. Gr. § 447.*

726. μαχομένους Ald. and some Mss., contrary to the metre and the consistency of the tense : μαχομένους J. μαχομένους would not be amiss, if referred to πόλει : μαχόμενος L. and two others. Porson. Μαχομένους agrees with ὁπλίτας, which is to be supplied from the word ὅπλα in v. 724. where a comma ought to be placed after πόλει, the present line

- Κρ. σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δ' ἄφθονοι.
 Ετ. ἐγὰρ κείνους τοῖς λόγοις ὄντας θρασυῖς.
 Κρ. ἔχει τιν' ὄγκον τᾶργος Ἑλλήνων πάρα.
 Ετ. θάρσει τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου. 730
 Κρ. θέλοιμ' ἂν· ἀλλὰ τοῦθ' ὄρῳ πολλοῦ πόνου.
 Ετ. ὡς οὐ κατέβω τειχέων ἔσω στρατόν.
 Κρ. καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία.
 Ετ. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς;
 Κρ. πάσας γε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν. 735
 Ετ. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;
 Κρ. εἴπερ σφαλεῖς γε δεῦρο σωθήσῃ πάλιν.
 Ετ. ἴσον φέρει νύξ' τοῖς δὲ τολμῶσιν πλέον.
 Κρ. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.
 Ετ. ἀλλ' ἀμφὶ δειπνον οὔσι προσβάλω δόρυ; 740

being manifestly a continuation of the sense and construction contained in that. This figure is noticed in Hec. 22.

729. τᾶργος Grot. Cant. J. M. the *membrana* of Brunck. "Αργος Ald. Porson.

731. "The gen. is used to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty &c. Soph. *El.* 1054. πολλῆς ἀνολας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενά, it partakes of great folly, it is very foolish, as in Latin, *magna stultitiæ est*: Eur. Ph. 731. ἀλλὰ τοῦθ' ὄρῳ πολλοῦ πόνου (ὄν), a matter of great labour, I see that it is attended with great labour, in which there is no need to supply δόμμενον with Valck. Thuc. i. 83. ἔστιν ὁ πόλεμος οὐκ ὅλων τὸ πλεόν, ἀλλὰ δαπάνης: v. 9. νομίσαντε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι, that alacrity and a love of honour are necessary to fight well." Matth. Gr. Gr. § 372.

732. Supply ἔσθι, or γίνεσθε with the Schol. See above 633.

733. κἄν εὐβουλία Pierson, badly. There is an old adage: τόχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία. Below, some Mss. and edd. have προσβάλομ' ἂν, Eurip. Phœn.

a solecism. Porson. Construe thus: καὶ μὴν εὐβουλία ἐστὶ πᾶν (κατὰ) τὸ νικᾶν, and yet circumspection is every thing for victory.

734. βούλει (ἵνα) τράπωμαι: Anacr. Od. 12. τί σοι θέλεις ποιῆσω; The same ellipse is frequent in Latin: Virg. *Ecl.* iii. 28. *Vis ergo, inter nos, quid possit uterque vicissim, Experiatur?*

736. εἰ is interrogative in Hec. 978. εἰ τῆς τεκοῦσης τῆσδε μέμνηται τι μοῦ;

737. σφαλεῖς γε Ald. For σωθήσῃ Valck. σῶς ἦξεις, without necessity. Porson.

738. This verse is now read correctly in Schweigh. 's ed. of Polybius xxxi. 21, 12. Formerly: εἰς δ' φ. v. τοῖς δὲ τολμῶσι τι πλέον. Porson.

740. προσβάλω Ald. προσβαλῶ Flor. Grot. προσβάλω others: all correctly; but, *ceteris paribus*, the aor. is preferable, as in 746. In Aristoph. Ran. 631. καὶ πῶς βασανίσω; a Ms. according to Brunck has rightly βασανίσω. In Theam. 946. for τί σοι χαρίσσομαι; Brunck, adopting the opinion of Pierson on Mœris p. 106, has edited χαρισθῆμαι, to no purpose: χαρίσσομαι, with a long vowel, was all the altera- F

- Κρ. ἐπληξίς ἂν γένοιτο· νικῆσαι δὲ δεῖ.
 Ετ. βαβύς γέ ται Διρκαῖος ἀναχωρεῖν πόρος.
 Κρ. ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.
 Ετ. τί δ', εἰ καθιπτεύσασιν Ἀργείων στρατόν;
 Κρ. κάκῃ πέφρακται λαὸς ἄερασιν ἐρίῃ. 745
 Ετ. τί δῆτα δρᾶσω; πολεμίοισι δῶ πόλιν;
 Κρ. μὴ δῆτα· βουλευού δ', ἐκείπερ εἴ σοφός.
 Ετ. τίς οὖν πρόνοια γίγνεται σοφαιτέρα;
 Κρ. ἔπ' ἄνδρας αὐτοῖς φασίν, ὡς ἤκουσ' ἐγὰ,
 Ετ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ. 750
 Κρ. λόχων ἀνάσσειν, ἔπτα προσκείσθαι πύλαις.
 Ετ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μινῶ.
 Κρ. ἔπ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἔλου.
 Ετ. λόχων ἀνάσσειν, ἢ μονοστόλου δορός;
 Κρ. λόχων, προκρίνας οἵπερ ἀλκιμώτατοι. 755

tion necessary. *Porson*. See the note on *Med*. 1272.

742. δέ ται *Ald.* but γέ ται almost all *Mss.* γένοιο *L.* The fact is, that the transcriber had written at first γένοι, then over that as a correction put το, το *Porson*. *Valck.* compares *Il*. *M.* 62. ἀφραδὲς διὰ τάφρον ἐλαίνομεν ὠκίας ἴππους, 'H δὲ μάλ' ἀργαλή τερεῖαν. On the infin. after adj., see *Med*. 266. Construe thus: at least however the stream of Dirce is deep for them to cross in their retreat.

743. Paraphr. τὰ πάντα δεύτερα τῆς εὐλόγου ἀσφαλείας: every thing is worse, i. e. nothing is more to be relied on, than good precautions.

744. στρατῶν *Ald.* perhaps accidentally. *Porson*.

746. πολεμίοισι δώσω *Ald.* πολεμίοις δώσω *edd.* and most *Mss.*; but that which *D. J.* exhibit is more elegant and harmonious. *Porson*.

747. μὴ δῆτα: cf. *Med*. 837. *Hoogew.* p. 48. *ed.* *Seager*.

748. *Scaliger* had noted γίγνεται, from a *Ms.* I suppose. *Porson*.

749. φασίν, ὡς ἦκ. Cf. *Med*. 289.

κλῶν—ὥς ἀπαγγέλλουσί μοι.

750. προστέτακται in some copies as a various reading. *Porson*.

752. *Schol.* οὐ μινῶ ἕως εἰς ἀπάρην καὶ ἀμηνανίαν πέσω.

753. Cf. *Æsch.* *S. c.* *Th.* 57. πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως Πυλῶν ἐπ' ἐξόδοισι ταγεῖναι τάχος.

754. μονοστόλου, i. q. μόνου: as in *Alc.* 418. λείπομαι φίλας Μονόστολός τε ματρός: where the *Schol.* observes, ἀπὸ μεταφορᾶς τῶν μονοστελλομένων πλοίων μονόστολος οὖν ἀπὸ τοῦ ἔρημος. In compound words, one part of the compound is frequently neglected, as ποδάκης ὄμμα *Æsch.* *S. c.* *Th.* 619.

755. "The adj., in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb εἰμί. *Il.* *H.* 50. αὐτὸς δὲ προκλέσσαι Ἀχαιῶν ὅστις ἕρστος, for τὸν ἕρστον Ἀχαιῶν: *P.* 61. ὥς ἔτε τίς τε λῆων—βοσκομένης ἀγέλης βοῶν ἀρπάσῃ, ἥτις ἀρίστη: 509. ἥτοι μὲν τὸν νεκρὸν ἐπιτάτῃ, οἵπερ ἕρστοι, Ἀμφ' αὐτῷ βεβῶμεν." *Matth.* *Gr.* *Gr.* § 445. a.

- Ετ. ξυνῆκ' ἀμύνειν τειχέων προσαμβάσεις.
 Κρ. καὶ ξυστρατήγους· εἰς δ' ἀνὴρ οὐ πάνθ' ὄρα.
 Ετ. θάρσει προκρίνας, ἥ φρενῶν εὐβουλία ;
 Κρ. ἀμφοτέρων ἀπολειφθὲν γὰρ οὐδὲν θάτερον.
 Ετ. ἴσται τάδ' ἐπτάπυργον ἐς κύκλον μολών, 760
 τάξω λοχαγούς πρὸς πύλαισιν, ὡς λέγεις,
 ἴσους ἴσοισι πολεμίοισιν ἀντιθεῖς.
 ὄνομα δ' ἐκάστου διατρίβῃ πολλὴ λέγειν,
 ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.
 ἀλλ' εἰμ', ὅπως ἂν μὴ καταργῶμεν χεῖρα. 765
 καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,
 καὶ ξυσταθέντα διὰ μάχης ἐλεῖν δορεῖ,
 κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμὴν.
 γάμους δ' ἀδελφῆς Ἀντιγόνης παιδὸς τε σοῦ
 Αἴμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ, 770
 σοὶ χρὴ μέλεισθαι· τὴν δόσιν δ' ἐχέγγυον
 τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς.
 μητρὸς δ' ἀδελφὸς εἴ· τί δεῖ μακρηγορεῖν ;
 τρέφ' ἀξίως νιν, σοῦ τε τὴν τ' ἐμὴν χάριν.

759. The ellipses being supplied, construe thus: τὸ γὰρ ἕτερον ἀπολειφθὲν τοῦ ἑτέρου οὐδὲν ἔστι. On the pause in this verse, see Porson Suppl. p. 81=xvi.

760. ἐλθὼν δ' ἐπτάπυλον ἐς πόλιν Ald. ἐλθὼν δ' (or without δ') ἐπτάπυργον ἐς πόλιν some Mss. Others ἐπτάπυργον ἐς πόλιν μολών: κύκλον for πόλιν is Musgrave's emendation. Porson. Cf. 294.

762. Cf. Soph. Ant. 141. ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις Ταχθέντες ἴσοι πρὸς ἴσους.

763. Brumoy well remarks that Æschylus (S. c. Th. 373.) is here obliquely aimed at. Porson.

765. καταργῶμεν. On this word see Schleusner's Lex. N. T. Luke 13, 7.

766. Cf. 1386. Il. E. 118. δὲς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὁμήν ἔγχεος

ἐλθεῖν.

767. ξυσταθέντι Abresch. and ἐλθεῖν for ἐλεῖν. Pierson also θένειν, a bad emendation: ἐλθεῖν, Cant. Flor. M. R. but ἐλεῖν for a various reading M. R. The following verse both here and below 1391. Valck. considers spurious; Brunn ejects it in this place, but retains it in the latter: κτανεῖν D. J. and below 771. δόσιν δ' for δόσιν τ' in several Mss., as Aldus also. Porson.

770. Schol. ἐὰν τῆς εὐτυχίας ἀποτύχω: "σφάλ्लεσθαι τινος, to be deceived with respect to a thing, e. g. σφάλ्लεσθαι ἐλπίδος, Herod. ii. as ψεύδεσθαι ἐλπ. i. 141. Eur. Med. 1000. δόξης ἐσφάλην εὐαγγέλου. In a derivative sense, Eur. Or. 1076. γάμων δὲ τῆς μὲν δυσπότημου τῆσδ' ἐσφάλην. It is the same with ἀμαρτάνειν τινός." Matth. Gr. Gr. § 216.

πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει, 775
 ὅψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
 ἡμᾶς τ' ἀραΐσιν, ἣν τύχη, κατακτενεῖ.
 ἐν δ' ἴστίη ἡμῖν ἀργὸν, εἴ τι θέσφατον
 οἰανόμεναις Τειρεσίᾳς ἔχει φράσαι,
 τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν 780
 Μεινοικία, σοῦ πατρὸς αὐτεπώνυμον,
 ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον.
 σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμφάμενην
 ἤδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν. 785
 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον·

775. Schol. εἰς αὐτὸν ἀμαθὲς ἐποίη-
 σεν : see Med. 405.

776. οὐκ ἄγαν for ἡκιστα, the figure
 Litotes : cf. Med. 705. οὐδὲ ταῦτ'
 ἐπήνεσα.

777. ἡμᾶς τ' Brunck from his *membr.*,
 Aug. Flor. ; thus also Ald. ἡμᾶς δ'
 others with Grotius. Porson. Schol.
 καὶ ἡμῶν αἴτιος θανάτου γενήσεται, ὅσον
 ἐπὶ ταῖς δρᾷς, ἐὰν συμβῇ αὐτὰς ἰσχύ-
 σαι· τὸ γὰρ ἦν τόχη τοῦτο δηλοῖ.

778. ἐν δ' ἡμῖν ἀργὸν ἔστι Ald. ἡμῖν
 Brunck. (Some Mss. omit δ'.) But
 since Eurip. shortens the last syllable
 in ἡμῖν and ὅμῖν in no other passage,
 except in a single fragment, and that
 perhaps a corrupt one, I have changed
 the order of the words with the Schol.,
 Grotius, the Leyden Mss. and five
 which I have myself inspected. Por-
 son. 'Αργὸν for ἔργον, Schol. ἔπρακ-
 τον, παραλελειμμένον.

780. Schol. τὸ εἴ τι εἶπὼν (778.)
 ἐπαυθὰ ἐπάγει πλησίον τὸ ταῦτα πρὸς
 τὸ σημαινόμενον. Ὅμοιον τῷ, Κοινὰ δ',
 εἴ τι πείσεται Ἑπτάπυργος ἄδε γὰ,
 Φοινίσσα χώρα. (251.)

781. ἀντεπώνυμον Ald. and a portion
 of the Mss. Porson. Schol. τῷ αὐτῷ
 ὀνόματι καλούμενον.

782. ἄξοντα for λαβόντα (which is
 certainly Greek, but inconsistent with
 the sense) is Valckenaer's emendation.

Porson. Both Schæfer and Scholefield
 satisfactorily demonstrate that Porson
 has too hastily rejected the original
 reading : ἄξοντα, as the former ob-
 serves, would signify, *I will send him
 hither, to conduct Tiresias (who is now
 present) somewhere else.* The very
 instances adduced by Valck. show
 this : Eur. Heracl. 137. πέμψει Μυκη-
 νῶν δεῦρό μ' Ἐδρυθαῦς ἑναξί, 'Ἄξοντα
 τοῦσδε. Hom. Il. Θ. 367. εἰς αἶθρα
 πυλάρταο προδευψεν Ἐξ' Ἐρέβου ἄ-
 ξοντα κῖνα στυγερὸν Ἀἴδαο. Schole-
 field remarks that two commands are
 implied, that Menæceus should *find*
 Tiresias, intimated by λαβόντα, and
 that he should *conduct* him to Creon ;
 and that Euripides has concisely ex-
 pressed the force of Terence's phrase
 in the Andria iv. 2. Jam jam ubi erit,
 inventum tibi curabo et necum ad-
 ductum. In general the participle
 λαβὼν or παραλαβὼν means simply in
 company with : thus Beck cites from
 Lucian Asin. T. II. p. 607. λαβὼν τὴν
 δέσποιναν ἐβόδιζον : and Schæfer from
 Plut. V. Alex. 10. ὃ δὲ φίλιππος αἰσ-
 θόμενος, ἰὼν εἰς τὸ Ἀλεξάνδρου δωμά-
 τιον παραλαβὼν τὴν φίλαν αὐτοῦ καὶ
 συνήθων ἑνα κ. τ. λ.

783. ἡδὺς for ἡδέως : Med. 355.
 λέλεκται μῦθος ἀφενθὲς ἔδε. Matth.
 Gr. Gr. § 446.

ἦνπερ κρατήσῃ τὰμὰ, Πολυνείκους νέκυν
μήποτε ταφῆναι τῇδε Θηβαίᾳ χθοῖ·
θνήσκειν δὲ τὸν θάψαντα, καὶ φίλων τις ἦ.
σοὶ μὲν τὰδ εἶπον· προσπόλοις δ' ἐμοῖς λέγω, 790
ἐκφέρετε τεύχη, πάνοπλά τ' ἀμφιβλήματα,
ὥς εἰς ἀγῶνα τὸν προκείμενον δορὸς
ὀρμῶμεν ἤδη ξὺν δίκη νικηφόρῳ.
τῇ δ' εὐλαβείᾳ, χρησιμωτάτῃ θεῶν,
προσευξόμεσθα τήνδε διασῶσαι πόλιν. 795

Χο. ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι στροφῇ.
καὶ θανάτῳ κατέχει, Βρομίου παρὰ μουςος ἑορταῖς;
οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὄρας,
βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα
μέλπει
μούσαν, ἐν ᾗ χάριτες χοροποιοί· 800

787. ἦνπερ κρ. τὰμὰ, i. q. ἦνπ. ἐγὼ κρατήσω: see Med. 347.

790. ἀδδῶ Ald. which has found its way here from v. 577. above: εἶπον almost all Mss. Again 795. διασῶσαι for διασῶζειν in most Mss. Porson. On the use of εἶπον in the present, see Med. 274. also above v. 505. "Eur. Suppl. 1213. Σοὶ μὲν τὰδ εἶπον· παῖσι δ' Ἀργείων λέγω. Electr. 1276. σοὶ μὲν τὰδ εἶπον: Rhes. 640. καὶ ταῦτ' ἐγὼ μὲν εἶπον. Hence it appears that εἶπον is peculiar to the style of Eurip." Valck.

791. In Æsch. S. c. Th. 672. Eteocles exclaims, φέρ' ὥς τάχος Κνημῖδας αἰχμῆς καὶ πετρῶν προβλήματα.

796. ὦ πολύμοχθος Ἄρης, the nom. for the voc.: see Med. 1071.

797. κατέχει (for κατέχῃ) D. rightly. Porson. On the interrogative force of ποτέ, see Hec. 85.

παράμουςος, ill-tuned, i. q. ἄμουςος or ἀπόμουςος, Med. 1085. Such is the force of the preposition παρὰ in παράνοια, Or. 814. παράκοπος, mad, Æsch. Pr. 601. and παραπαλῶ, to be mad, 1090. which meanings are de-

duced from striking the lyre out of tune. See Blomf. Gloss.

798. ὄρας Ald. and some Mss. ὄρας King from the Schol. Porson. Valck. suggests ἀβρας, connecting it with ἀμπετάσας: but νεάνιδος (or νεανίδος Hec. 575.) is thus too vague: νεάνιδος ὄρας is the same as νεανίδων, as juvenus or jurentas (Hor. Od. I. xxx.) for juvenes. στεφάνοισι καλλ., the graceful-dancing rings or circles: thus the Latins use corona, Ovid. Met. xiii. i. vulgi stante coronâ.

799. Eustathius on Il. B. p. 314, 36—260, 50. remarks that some corruptly read here λωτοῦ: but he has well retained the Attic form μέλπει. Porson. Monk on Alc. 356. produces passages where allusion is made to the flutes formed from the African lotus: Iph. 1036. τίς ἔρ' ὑμέναιος διὰ λωτοῦ Λίβυος—; Tro. 544. Λιβὸς τε λωτὸς ἐκτόπει. Hel. 169. ἔχουσιν τὸν Λίβυν λωτόν.

800. χοροποιοί Ald. and the greater part of the Mss; but χοροποιοί Flor. Aug. Thus in Hec. 911. the Ms. C. has rightly χοροποιοῶν in the text; in

ἀλλὰ σὺν ὀπλοφόροις, στρατὸν Ἀργείων ἐπιπνεύσας
αἵματι Θήβας, κῶμον ἀναυλότατον προχορεύεις·
οὐ πόδα θυρσομανῇ νεβρίδων μέτα δινεύεις, ἀλλ'
ἄρμασι καὶ ψαλίοις τετραβάμοσι μάνυχά πῶλον·
Ἰσμηνοῦ τ' ἐπὶ χεύμασι βαίνων 805

ἰππείαισι θοάζεις,

Ἀργείους ἐπιπνεύσας

γέννα Σπαρτῶν,

ἀσπιδοφέρμονα θίασον εὖοπλον,

ἀντίπαλον κατὰ λάϊνα τείχεα. 810

ἦ δεινὰ τις Ἔρις θεός, ἃ τὰδε

μήσατο πῆματα γᾶς βασιλεῦσι,

Λαβδακίδαισιν πολυμύχθοις.

ὦ ζαθέων πετάλων πολυθηρότα-

ἀντιστρ.

Æsch. Suppl. 659. ἔχαριν for ἔχορος Plut. Erot. p. 758. F. Porson. You chant to an air on the flute, a tune in which are dance-inviting attractions, a dance-inspiring strain.

802. αἵματι is susceptible of two interpretations: having incited the Argive army against the race of Thebes, (cf. 807.) or to the slaughter of Thebes, i. e. the Thebans. Valckenaer understands it in the latter sense.

κῶμον ἀν. προχ., you dance before us with most unmusical revellry: cf. *Herc. Fur. 892. κατάρχεται χορεύματ' ἄτερ τυτάνων, Οὐ Βρομίῳ κεχαρισμένα θύρσῳ.* Scholefield has properly lengthened the pause after *προχορεύεις*: former edd. have only a comma.

803. οὐ πόδα θυρσομανῇ is Musgrave's emendation for οὐδ' ὅπδ θυρσομανεῖ. Aldus and some Mss. omit ἀλλ' at the end; but others with Grotius have it. *Porson.*

804. Some Mss. ψαλίον and πῶλον Ald. also others more corruptly μανύχων. In the next verse most Mss. properly add τε. *Porson.*

806. ἰππ. θοάζεις Schol. ἰππεύσεις ἄρμας, from *θοός, swift*: see Dr. Brasse on *Soph. CEd. T. 2.*

807. Ἀργείους rightly in Ald. and a part of the Mss.; but γέννα Ald. γέννα Mss. To avoid the hiatus, I have made a transposition. For ἐπιπνεύσας Musgr. conjectures ἐπιλάμψας, and that the words χαλκῇ κοσμήσας originated from thence as a gloss; these, which almost every Ms. inserts after τείχεα 810, King, following one or two, has discarded. *Porson.* Schol. διεγείρας τοὺς Ἀργείους κατὰ τῆς γενεᾶς τῶν ἀπὸ τῆς σπορᾶς τῶν δδόντων τοῦ δράκοντος ἀναδοθέντων.

809. ἀσπιδοφέρμονα, i. q. ἀσπιδηφόρον, and probably of the same origin: it has no other authority than this passage.

θίασον εὖοπλον Ald. εἰνοπλον Grot. εὖοπλον K. and I think L. It must also be restored to *Hec. 1080.* according to *Eustathius on Il. B. p. 358, 32—271, 33. Porson.* Schol. χορὸν οὐ θυρσοφόρον, ἀλλ' ἀσπιδοφέρμονα, οὐ συνθίασον καὶ σύγκωμον χορὸν, ἀλλ' ἀντίπαλον. εἰ δὲ ἐπὶ Διονύσου, οὕτως ἂν ἔφη, θυρσοφόρον θίασον, σύγκωμον.

813. Λαβδακίδαῖς πολυμύχθοις Ald. and several Mss. Λαβδακίδαῖσι *Cant. Porson.*

814. ζαθ. πετ.—νάπος, Schol. ἄγαν

τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαι-

ρῶν,

815

μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
ᾠφελεις Οἰδιπόδαν θρέψαι βρέφος ἔκβολον οἴκων,

χρυσοδότοις περὶ αἰσὶν ἐπίσαμον

μηδὲ τὸ παρθένιον πτερὸν οὐρεῖον τέρας ἔλθειν,

πένθεα γαίας, Σφιγγὸς, ἀμουστοτάταισι σὺν ἁδαῖς·

θεῖων δένδρων πεπληρωμένον, a wood full of leaves, a leafy wood. See Matth. Gr. Gr. § 333. On the word νάπος, Mitford (Hist. of Greece V. p. 292.) has the following note: "Xenophon (Anab. vi. 5, 6.) has certainly meant to describe a valley or glen; what in the provincial speech of the south of England is called a bottom, in that of the north a dene or gill; and the action of the horse shows that it was without wood, or very recently wooded." In Med. 3. we have the word νάπη used of a mountain, μήδ' ἐν νάπαισι Πηλίου πεσείν ποτὲ Τμηθεῖσα πύκκη. Plato Leg. vi. p. 269. ὕδατα ῥέοντα ἐκ τῶν ὑψηλῶν ἐς τὰς ἐν τοῖς ὄρεσι νάπας, ὅσαι κοίλαι.

815. ὄμμα: "quem Dea venatrix reliquis montibus antetulit, et plus oculis suis amavit, Dianæ vocat ὄμμα χιονότροφον: Peninsularum, Sirmio, insularumque ocellus Catullo dicitur xxxi 2." Valck. Thus Cicero, Ep. ad Att. xvi. 6. says, cur ocellos Italiæ, villulas meas non video? See Blomf. Gloss. Æsch. Pers. 173. Valckenaer's ed. gives χιονότροφον with the accent on the penult., with which the explanation of the Schol. coincides: τὸ οἶον ἐτρέφον χιώνα, διὰ τὸ ἀεὶ εἶναι κεκαλυμμένον ὑπ' αὐτῆς; but in his Diatr. p. 202. he reads χιονότροφον, which he renders nivibus nutritum.

816. Ἰοκάστης Ald. Οἰδιπόδαν Brunck from his membr. Below 827. Οἰδιπόδα for Οἰδιπόδος the same and several Mss. On the contrary 1361. Οἰδιπόδος for Οἰδίπου R. Porson.

818. The allusion in this line is to the subsequent act of Edipus in blinding himself, (v. 60. χρυσήλατοις πόρ-

παισιν αἰμάξας κόρας:) not to the circumstance which accompanied his exposure, and from whence he derived his name, viz. the piercing of his ankles, (v. 26. σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον.) Potter's translation is singularly inaccurate: 'Tho' many a golden clasp adorned the child.'

819. τὸ παρθ. πτ.—Σφίγγος, i. e. τὴν Σφίγγα, τὴν πτεροῦσαν παρθέον: cf. 1037. μισοπάρθενος, δίδον τέρας, φοιτᾶσι πτεροῖς: also 1057. Before ἔλθειν supply ᾠφελεν.

820. πένθεα γαίας, in apposition to οὐρεῖον τέρας. "The subst. which is added should be properly in the same case and number as the first; but they often deviate from this, especially if the apposition contains an abstractum pro concreto. Hes. Th. 792. ἡ δὲ μὲν (μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσι. Herod. i. 205. γεφύρας γυνυμένων ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ: as Æsch. Ag. 953 (= 918.) ὑπαί τις ἀρβύλας Λύοι τάχος πρόδουλον (al. πρόδουλος) ἐμβασιν ποδός. Soph. Œd. C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη. Eur. Ph. 829. οἱ μὴ νόμιμον τοι παῖδες Μαρτὶ λόχευμα, μίαισμά τε πατρός. Tro. 429. ἀπέχθημα πάγκοινον βροτοῖς Οἱ περὶ τυράννοισι καὶ πόλεις ὑπηρέται. The apposition is often in the plural, whilst the subst. is in the singular. Eur. Hipp. 11. Ἰππόλυτος, ἀγνοῦ Πιτθέως παιδεύματα. Or. 1050. πῶς ἂν ξίφος νῶ ταυτῶν, εἰ θέμις, κτάναι, καὶ μνήμα δέξαιθ' ἐν, κέδρον τεχνάσματα. Thus it stood Soph. Phil. 36. correctly before the ed. of Brunck: αὐτόφουλόν γ' ἔκπωμα, φλαυρούργον τινὸς Τεχνήματ' ἀνδρός." Matth. Gr. Gr. § 431.

ἂ ποτε Καδμογενῆ, τετραβάμοσιν ἐν χηλαῖσι 821
τείχεσι χριμπτομένα, φέρειν αἰθέρος εἰς ἄβατον
φῶς

γένναν, τὰν ὁ κατὰ χθονὸς "Αἰδας

Καδμείοις ἐπιπέμπει.

δυσδαίμων δ' ἔρις ἄλλα

825

θάλλει παῖδαν

Οἰδιπόδα κατὰ δώματα καὶ πόλιν.

οὐ γὰρ ὃ μὴ καλὸν, οὐποτ' ἔφυ καλὸν,

οὐδ' οἱ μὴ νόμιμόν τοι παῖδες

ματρὶ λόχευμα, μίασμά τε πατρὸς· 830

ἣ δὲ σύναιμον λέχος ἦλθεν.

ἔτεκες, ᾧ γὰρ, ἔτεκές ποτε, ἐπαῶδος.

Βάρεβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ' ἐν οἴκοις,

τὰν ἀπὸ θεοτρόφου φοινικολόφοιο δρέκοντος

γένναν ὀδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. 835

Ἀρμονίας δέ ποτ' εἰς ὑμεναίους

821. ἐν, which Grotius and King from K. have added, Aldus and most Mss. omit. In Aldus also χηλαῖς. Porson. I have put a comma after χηλαῖσι to connect it with φέρειν.

822. αἰθ. εἰς ἄβ. φ. Schol. ὑπερβολικῶς τοῦτο φησὶν, ἀντὶ τοῦ εἰς ὕψος πο-
λὸν, ὥστε προσεγγίζειν τῷ αἰθέρι.

823. τὰν King, from K. for ἄν. Again καταχθόνιος Ald. Porson. Here the relative τὰν does not refer to the nearest antecedent γένναν, but to τὸ παρθ. πτ. Σφιγγίς, which is in sense the same as τὴν Σφίγγα: see Med. 200. Hec. 22.

824. On the use of the present for the past tenses, see Hec. 641. Med. 1138.

826. θάλλει. Schol. αἰξεται: Soph. Phil. 258. ἣ δ' ἐμὴ νύσος Ἀεὶ τέθηλε
πᾶσι μεῖζον ἔρχεται.

828. For the second καλὸν Valck. conjectures φίλον from the dictum of Theognis: "Ο, ττι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν, οὐ φίλον ἐστὶ, which he relates that the Gods sang at the nup-

tials of Harmonia; which nuptials Euripides certainly alludes to just below. 836. Porson. The sense is: ὃ γὰρ μὴ καλὸν, οὐδέποτε εἰς καλὸν ἀπέβη.

829. After νόμιμοι Grotius added ποτε from his Ms., King τοι from K., most editors neither: νόμιμον is the conjecture either of Markland or Musgr. Porson. The constr. is: οὐδέ τοι οἱ παῖδες, μητρὶ μὴ νόμιμον λόχ-, πατρὸς τε μίasma, sc. καλοὶ εἰσι.

830. 831. Aldus omits τε. In the same and several Mss. ἣ δὲ σύναιμον εἰς λέχος ἦλθεν. Grotius from K. ἣ δὲ σύναιμόν γ' ἦλθε λέχος. Brunck has correctly erased εἰς. Soph. Aj. 491. τὸ σὸν λέχος ἐνῆλθεν. Porson.

833. Potter: 'the ancient fame, Barbaric though we are, had reached our ear.'

835. κάλλιστον ὄνειδος, a famous story: Schol. κλέος, ἐγκώμιον: see the note on Med. 514. It occurs in the same sense below 1746. Σφιγγίς ἀναφέρει δνειδος; Ἀπαγε τὰ πάρος εὐτὴν χήματ' αὐδῶν.

ἤλυθον Οὐρανίδαί, φόρμιγγί τε τείχεα Θήβας,
 τᾶς Ἀμφιονίας τε λύρας ὑπο πύργος ἀνέστα
 διδύμων ποταμῶν, πόρον ἀμφὶ μέσον
 Δίρκας, χλοερότρόφον ἃ πεδίον 840
 πρόπαρ Ἰσμηνοῦ καταδεύει.
 Ἰὼ θ', ἃ κείρισσα προμάτῳ,
 Καδμείων βασιλῆας ἐγείνατο.
 μυριάδας δ' ἀγαθῶν
 ἑτέρας ἑτέραις μεταμβιβομένα, 845
 πόλις ἃδ' ἐπ' ἄκροις
 ἔστακ' Ἀρεος στεφάνοισιν.
 Τει. ἡγοῦ πάροιθε, θύγατερ, ὡς τυφλᾷ ποδὶ

837. ἤλυθον Ald. and again 847. ἔστακ' Ἀμφίονας with most Mss. *est' ἀκαρίους* J. I have slightly changed it into Ἀρεος, to form a paracemiac. Porson.

φόρμιγγι for ὑπὸ φόρμιγγος. "The dat. for ὑπὸ with the gen. Il. Π. 826. ὅς τὰ μὲν δαίωσι κασιγνήτοισι δαμέντε Βήτην εἰς Ἐρεβος. Soph. Aj. 539. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται, *by his attendants*. Pind. Ol. 12, 3. to the goddess Fortune: τὴν γὰρ ἐν πότῳ κυβερνῶνται θεαὶ νῆες. Xen. Cyr. iii. 2, 16. ἃ δὲ πικρὸν ποιήσῃ ἀγαθὰ ἡμῶν—ἀποτελέσται σοὶ ἡδὴ, and elsewhere in abundance in the Prose writers and Poets." Matth. Gr. Gr. § 392. β.

838. τᾶς Ἀμφ. λ. Hor. Od. iii. 11. Mercuri, nam te docilis magistro Movit Amphion lapides canendo.

λύρας ὅπου, *to the sound of the lyre*. "Hesiod. Sc. 280. νόοι κάμαζον ὑπ' αὐλοῦ. Soph. El. 711. χαλκῆς ὅπου σάλπιγγος βῆαν. Eur. Iph. A. 1042. τὴν ἄρ' ὁμῆταιος διὰ λαοῦ Δίβους, Μετὰ τε φιλοχόρον κισθράς, Σπρίγγων θ' ὑπὸ καλαμοεσσῶν, Ἔστασεν ἰαχῶν; where the change of διὰ, μετὰ, ὅπου is remarkable." Matth. Gr. Gr. § 592. β. See Med. 1256.

πύργοι ἀνέστην Brunck from the *membranae*. But the common reading is better. ἀνέστην Flor. Porson.

πύργος—διδ. ποτ., i. e. near the two

rivers Dirce and Ismenus: as Pind. Ol. ii. 16. ἱερὸν ἔσχον οἴκημα Ποταμοῦ, i. e. Agrigentum near the river Acras. See Med. 842.

842. Ἰὼ θ', ἃ κ. pr. Cf. 687.

844. Schol. ἢ πόλις δὲ ἦδε, μυριάδας ἀγαθῶν ἑτέρας ἐφ' ἑτέραις κατὰ διαδοχὴν ἔχουσα, τὴν ἐπὶ μεγίστῃ καὶ ἐσχάτῃ πολιορκίᾳ τοῦ Ἀρεος ἔστηκεν. This passage is susceptible of a double interpretation; some consider ἄκροις στέφανοι Ἀρεος to mean the *highest honours of war*: as Potter: 'High lifts her head the stately town, And proudly bears her martial crown.' Others, as the Schol., refer the phrase to the *besiegers by whom the city was hemmed in*: cf. 798. Hom. Il. N. 736. πάντῃ γὰρ σε περὶ στέφανος πολέμοιο δέδρε. The latter appears preferable, as forming a contrast between the former lofty state of Thebes and her present depression.

848. προπάροιθε Ald. but πάροιθε the Schol., all the Bodleian Mss., and seven, which I have myself inspected. Barnes first made the change. Nor does the other occur, except in the monostrophics below, 1525. where I have edited with King πάροιθεν, which some Mss. acknowledge. Here the first ὥς signifies *since*, the second as. Porson. See below, 1722.

- ὀφθαλμὸς εἴ σὺ, ναυτίλοισιν ἄστρον ὥς·
 δεῦρ' εἰς τὸ λευρὸν πῖδον ἵχνος τιθεῖς' ἔμδν, 850
 πρόβαινε, μὴ σφαλῶμεν' ἀσθενὴς πατήρ·
 κλήρους τ' ἐμοὶ φύλασσε παρθένα χερσὶ,
 οὓς ἔλαβον, οἰωνίσματ' ὀρνίθων μαθὼν,
 θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι.
 τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι, 855
 πόση τις ἡ ἴλοικος ἄστειος ὁδὸς
 πρὸς πατέρα τὸν σόν; ὥς ἔμδν κάμνει γόνυ,
 πυκνὴν δὲ βαίνων ἥλυσιν μόλις περῶ.
 Κρ. θάρσει· πέλας γάρ, Τειρεσία, φίλοισι σοῖς
 ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον· 860
 ὡς πᾶς ἀπῆνη, ποῦς τε πρεσβύτου φιλεῖ

849. Thus I have edited from K. M. R. and thus Scaliger had remarked, doubtless from Mss. ναυβάταισιν C. L. ναύταισιν C. ναύταισιν Cant. J. ναυτίλοι for ναῦται seems to require to be restored to Apoll. Rh. iii. 745. Porson.

850. πῖδον Ald. and most Mss. but πῖδον in the Bodleian, on the testimony of Burton. Grotius τιθεῖς, which is not Greek. The verse would be complete, but not so smooth, thus, πῖδον ἵχνος ἔμδν τίθει. Porson.

852. κλήρους, my oracular tablets; Potter: but the tablet was properly δέλτος, and κλήροι were the observations recorded: this is shown by Hipp. 1060. ἡ δέλτος ἦδε, κλήρον οὐ δεδεγμένη, Κατηγορεῖ σου πιστά.

854. θάκοισιν. Eur. Bacch. 347. ἐλθὼν δὲ θάκος τοῦδ', ἴν' οἰωνοσκοπεῖ. Soph. Ant. 999. εἰς γὰρ παλαιὸν θάκον ὀρνιθοσκόπον ἴκων, ἴν' ἦν μοι πάντες ὄρνιθος λιμήν.

856. πρόσσω τις Scal. πόση τίς γ'—ἄστειος γ' M. R. ἄστειος Ald. and some Mss., as in Orest. 751. But in all the Bodleian, on the testimony of Burton, ἄστειος, as in C. L. Porson.

857. ὡς τοῦμδν Ald. contrary to the metre; but ὡς ἔμδν most Mss. with Grotius; ὡς ἔμδν Cant. ὡς τ' ἔμδν Flor. whence Valck. edited ὡς γ' ἔμδν, un-

necessarily. Below 1092. παῖς δὲμδς Cant. M. Porson.

858. πυκνὴν—ἥλυσιν, governed by the neuter participle βαίνων: cf. 1427. Eur. Hec. 526. going at a rapid pace I can scarcely proceed. Hec. 66. σπεύσω βραδέπου ἥλυσιν ἔρδρων προτιθεῖσα.

860. Thus Aldus and some Mss. [in the perf. pass.] Others with Grotius and the Schol. ἐξορμίσαι. Porson. A nautical phrase: literally, you have moored, or in a pass. sense, you are moored, (κατὰ) σὸν πόδα.

861. Brunck has left this passage unattempted, although most critics consider it as corrupt. Pierseon conjectures, ὡς παῖς τιθήνης (τιθήνην would be a gentler emendation); Valck. ἐκβᾶς ἀπῆνης, γυνή being understood, which is much worse. Beck has adopted into his text the conjecture of Fr. Jacobs, ὡς παῖς ἀκωνος. Musgr. prefers ὡς πᾶς ἀκωνος, comparing Electr. 492—495. The emendations of Pierseon, Jacobs, and Musgrave, are undoubtedly elegant, but not one is so certain, as to remove all doubt. The passage of the Electra in some degree confirms the opinion of Musgr.: ὡς πρόσβαιν τῶνδ' ὀρέβαν οἶκον ἔχει, 'Ρυσφ' γέραντι τῇδε προσβῆναι ποδῖ. Ὅμως δὲ πρὸς γε τοὺς φίλους ἐξελεγκτός Διπλῆν

χειρὸς θυραίας ἀναμένειν κουφίσματα.

Τει. εἶεν πάρεσμεν τί μ' ἐκάλεις σκουδῇ, Κρέον;

Κρ. οὐκ ἄλλήσμεθ'· ἀλλὰ σύλλεξαι σθένος,
καὶ πνεῦμ' ἄθροισον, ἄπος ἐβαλὼν ὁδοῦ. 865

Τει. κόπῃ παρείμαι γούν', Ἐρεχθεῖδῶν ἄπο

ἀκάνθαν καὶ καλλήροπον γόνυ. The reader must select the best, or think of something better. In 863. τί μ' ἐκάλεις is Valck.'s emendation for τί με καλεῖς. Porson. A writer in the Classical Journal xlv. p. 20. suggests the following ingenious emendation and punctuation: λαβοῦ δ' αὐτοῦ, τέκνον, ὧς πᾶς ἀνάγκη· ποῦς γε πρεσβύτου κ. τ. λ. Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand: an old man requires to be supported by the hand of another. Schæfer and Maltby are content with the passage as it stands: the former turns it thus: *semper, s. omnis, enim senex, sive curru vehatur, sive pedibus incedat, libenter expectat alienæ manus levationem*: the latter thus: *quoniam omnis rheda feminam vehens, i. e. femina quæ in rheda vehitur, sicuti etiam pes senilis, alienæ manus adminiculum expectare solet*. I venture to add one more to the attempted corrections of this *crux criticorum*: ὧς πᾶσα κρήνη, which, if not as elegant as Mosgrave's, is as intelligible, and nearer to the received reading both in the letters and the sound.

865. κάπος Aldus and Mss. generally, or κάπος. But ἄπος the Schol., Eust. II. Γ. p. 381, 19—288, 39. as in the Flor. Ms. correctly, as far as regards the letters, ἀπό σ', and in J. ἄπος. Porson. In Hipp. 516. we read, σκληρὸς γὰρ ἀέ, καὶ πρὸς αἶπος ἔρχεται, a word explained by Hesychius as synonymous with κάματος, ἡ βήηδς τόπος, from which Monk is in doubt whether αἶπος or ἄπος is the correct orthography. Αἶπος may be derived from αἶψς, steep, difficult of ascent, and therefore producing weariness.

866. παρείμι Ald. and a portion of the Mss. But παρείμαι Grot. παρείμαι the Schol. and ten Mss. at least. Some edd. have corrupted Ἐρεχθεῖδῶν, which Aldus had correctly given, into Ἐρεχθεῖδῶν and Ἐρεχθεῖδῶν. For γούν', which Aldus and the greater part of the Mss. have, the Cambr. Ms. and one of King's, (not that which he calls the best,) exhibit γῆς: γᾶς M. R. γὰρ Grot. Valckenauer well illustrates κόπῃ παρείμαι from Bacch. 634. κόπον δ' ὄπο, Διαιτὲς ξίφος, παρείται, but for γούν' conjectures γού'. What he was in quest of, he had before his eyes. For the reading of the Mss. is sound, provided you put the mark of elision, γούν', the knees. Nor can a reason be imagined, why the tragic writers should have avoided this form, while they readily use γούνατα. If I should again edit the Medea, I would restore to v. 325. the reading of the first ed., μὴ πρὸς σὲ γούνων. Moreover γούνα occurs in a choliambus of Phœnix the Colophonian in Athenæus viii. p. 359. F. καὶ μητρὶ κόβρη eis τὰ γούνα κατθίη. Also in a remarkable passage of Empedocles concerning the divine nature, γούν' occurs with an elision, *cp. Ammonium in quarto de interpretatione* G. vii. 1, 19. ed. Ald. 1503. fol. 199. vers. ed. 1545. I will copy the entire passage from thence more correctly than H. Stephens has given it, in *Pœsi Philoosophica* p. 30. from Tzetzes Chil. xiii. 81. Ὅτε γὰρ ἀνδρομέη κεφαλῇ κατὰ γούνα κέκασται, Οὐ μὲν ἀπαι νότων γε δύο κλάδοι ἀίσσουσιν, Οὐ πάδες, οὐ βοὰ γούν', οὐ μήδεα λαχρήντα, Ἀλλὰ φρήν ἱερὴ καὶ ἀθέσφατος ἔπλετο μόνον, φροντίσι κόσμον ἅπαντα κατασσουσα θοῇσι. Porson. Orest. 879. παρειμένον νόσφ.

δεῦρ' ἐκπομισθεὶς τῆς πάροιθεν ἡμέρας.
 κακεῖ γὰρ ἦν τις πόλεμος Εὐμόλπου δορός,
 οὗ καλλινίκους Κεκροπίδας ἔθηκ' ἐγὼ,
 καὶ τόνδε χρυσοῦν στέφανον, ὡς ὄρεας, ἔχω, 870
 λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.

Κρ. οἰωνὸν ἐθέμην καλλίνικα σὰ στέφη
 ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
 δορός Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών.
 βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις 875
 ἤδη πρὸς ἀλκὴν Ἑτεοκλῆς Μυκηνίδα·
 ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα,
 τί δρῶντες ἂν μάλιστα σώσαιμεν πόλιν.

Τει. Ἑτεοκλέους μὲν οὖνεκ' ἂν κλήσας στόμα
 χρησμούς ἐπέσχον σοὶ δ', ἐπεὶ χρῆζεις μαθεῖν, 880
 λέξω νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον,

867. τῆς παρ. ἡμ. "The gen. serves to determine place and time, in answer to the questions *where? when?* &c. II. A. 690. ἐλθὼν γὰρ δ' ἐκάκωσε βλῆ Ἑρακλείη τῶν προτέρων ἐτέων, in the former years: Φ. 111. Soph. Œd. C. 396. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἥξοντα βαιοῦ κοῦχι μυρίου χρόνου: Aj. 141. τῆς νῦν φθιμένης νυκτός, for ἐπὶ τῆς νυκτός—285. ἄκρας νυκτός. Thuc. iii. 104. τοῦ αὐτοῦ χειμῶνος." Matth. Gr. Gr. § 378.

868. This war is alluded to by Thuc. ii. 15. καὶ τινες καὶ ἐπολέμησαν ποτε αὐτῶν, ὥσπερ καὶ Ἑλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθεά. Euripides however appears to be guilty of an anachronism, for the reign of Erechtheus is fixed by Newton in the year B. C. 1035. and by Blair in 1487., but the war between Thebes and the seven chiefs in 928. by the former, and 1225. by the latter.

871. ἀπαρχὴν Flor. as also σφαγὴν below, 959. Porson.

873. Cf. Eur. Suppl. 475. πολλὰς

κλύδων Ἡμῖν τε, καὶ σοὶ, θυμῶν τ' ἔσται, δορός. Iph. T. 317. ἔγνω κλύδωνα πολεμίων προσέκμενον. See Med. 363.

876. ἀλκὴν Schol. μάχην. Med. 266. κακὴ τ' ἐς ἀλκὴν καὶ σίδηρον εἰσέρην. Herod. iii. 78. πρὸς ἀλκὴν ἐτρέποντο.

878. μάλιστα Aug. Brunck has edited καλλίστα from the *membrane*, injudiciously; for no such reading can be inferred from μάλιστα, which is a common error of the copyists. Below, 926. for σώσαιτε Καδμείων the Ms. J. has μάλιστα σώσαιμεν from this verse. In Med. 940. Lascaris has μάλιστα. Nor is the change of μάλιστα for κάλιστα more easy than the reverse. In a fragment from the Tereus of Sophocles in Stobæus p. 157. Grot. Brunck himself has corrected μάλιστα. Porson.

879. κλέσας Ald. κλέσας or κλησας Mss. Porson.

881. νοσεῖ i. q. πανεῖ, δυστυχεῖ: Andr. 546. ἐκ τίνος λόγου νοσεῖ Δόμος; see below, 1028.

ἐξ οὗ 'τεκνώθη Λαΐος βία θεῶν,
 πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν.
 αἶθ' αἵματωποὶ διεργμάτων διαφθοραὶ,
 θεῶν σόφισμα, κἀπίδειξις Ἑλλάδι. 885
 ἃ συγκαλύψαι παῖδες Οἰδίου χρόνῳ
 χρεΐζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι,
 ἤμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ,
 οὔτ' ἔξοδον δίδόντες, ἄνδρα δυστυχή
 ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀράς 890
 δεινὰς, νοσῶν τε καὶ πρὸς ἡτιμασμένος.
 κἀγὼ τίν' οὐ δρῶν, πῶς δ' οὐ λέγων ἔπη,

882. Barnes τέκνωσε, erroneously, as Valck. has shown from Hezychius and the Schol. on v. 4. *Porson*. On the pass. in a middle sense see Hec. 789. Med. 1127.

884. διαφθορὰ Ald. διαφθοραὶ many Mss. which is the true reading, although Scaliger seems to have deduced διαστροφὰ from a Ms. It is remarkable that in the parallel passage of Sophocles, *Ced. T.* 552. τὰς αἵματηρὰς ὁμμάτων διαφθορὰς, Brunck twice edited by mistake διαστροφὰς, although he corrected it in the third ed. *Porson*.

885. θεῶν (εἰσὶ) σόφισμα, Schol. παραλογισμὸς ἢ ἐπίνοια θεῶν, ἵνα πᾶσι δειχθῇ μὴ παρακοῦειν θεῶν.

κἀπίδειξις. In the Schol. and some Mss. κἀπιδείξις: in some also Ἑλλάδος, which King has received. *Porson*.

887. ὡς δὴ—ὑπεκδραμούμενοι, as if *forsooth* they could evade the Gods: Eur. *Andr.* 234. τί σεμνομυθεῖς, κεῖς ἄγων' ἔρχει λόγων, ὧς δὴ σὺ σάφρων, τὰμὰ δ' οὐχὶ σάφρονα;

888. Scaliger has noticed γέρα, which Brunck has edited from the *membrance*, and which is found in the Mss. Cant. K. M. R. γέρα has the second syllable long in the Attics. *Porson*. It is short in Homer: *Od.* Δ. 66. τὰ βὰ οἱ γέρα πάρθεσσι αὐτῷ.

890. ἀράς. "The penultima of ἀρά, in the sense of a prayer, is always long in Homer; of a curse, probably com-
Eurip. *Phœn.*

mon; of a calamity which we deprecate, invariably short. The tragic writers seem to use the word only in the second meaning, and with the penult. short." Maltby.

891. πρὸς, sc. τοῖσιν, moreover: see 619.

892. κἀγὼ τίν' οὐ δρῶν—eis ἔχθος ἦλθον; what have I neglected to do or say, that I &c. See Matth. Gr. Gr. §. 567. for instances of the uses of the participle in expressing a condition, a mean, or a reason. "Soph. *Ced. T.* 71. ὡς πύθοισθ' ὅτι Δρῶν, ἢ τί φωνῶν, τήνδε βυσσάλμην πόλιν. *Æsch. Cho.* 313. τί σοι φάμενος, ἢ τί βέξας Τόχοιμ' ἄν. Eur. *Hec.* 371. σὺ δ' ἡμῖν μηδὲν ἐμποδῶν γένρ' Λέγουσα μήτε δρῶσα." Valck. *Æsch. Cho.* 680. ὡς μάθοι τί χρὴ Δρῶντ' ἢ λέγοντα, δαίμοσιν πρᾶσσειν φίλα.

ἃ γὰρ τί οὐ δρῶν, ὅποια δ' οὐ λέγων ἔπη Ald. Most Mss. omit the first οὐ: οὐ ποῖα for ὅποια J. King conjectures κἀγὼ τί μὴ δρῶν, Valck. κἀγὼ παρών. Even ἃ γὰρ is susceptible of some defence, yet κἀγὼ seems much more obvious. But the tragic writers neither allow the hiatus after τί (for the few instances to the contrary are corrupt), nor do they use ὅποιος as a simple interrogative. For below, 1718. it must be written δ ποῖος, as also in Aristoph. *Acharn.* 962. where δ δεινὸς accurately comes in reply to δ ποῖος.

εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπῳ ;
 ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον.
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτακότες, 895
 Ἀργεῖα καὶ Καδμεία μίξαντες βέλη,
 πικροὺς γόους δάσουσι Θηβαίᾳ χθοί.
 σύ τ' ὦ τάλαινα συγκατασκάπτει πόλιν,
 εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.
 ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου 900
 μηδὲνα πολίτην, μηδ' ἄνακτ' εἶναι χθονός,
 ὡς δαιμονῶντας κἀνατρέφοντας πόλιν.
 ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τὰγαβοῦ,
 μί' ἐστὶν ἄλλη μηχανὴ σωτηρίας.
 ἀλλ' οὐ γὰρ εἰπεῖν οὐδ' ἐμοὶ τόδ' ἀσφαλές, 905
 πικρόν τε τοῖσι τὴν τύχην κεκτημένοις

In Plut. 892. the Ravenna Ms. and three others give ποῖον. In Rhes. 705. Bacch. 663. no difficulty remains. I read therefore, κατὰ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη, so that τίνα as well as ποῖα may be referred to ἔπη. Porson. See Monk Hipp. 976.

893. εἰς ἔχθον ἦλθον is mentioned by the Schol. as a various reading. Porson.

894. θ. αὐτόχειρ, death by the hands of each other, of which their own hands will be the instruments: as in Med. 1277. τέκνων—Ἄροτον αὐτόχειρ μοῖρα κτενεῖς.

895. παρὰ Ald. περὶ from Mss. King and others: περὶ νεκρὸς Flor. J. Porson. "Soph. Aj. 839. πεπτάτα τῷδε περὶ νεοφράντῳ ξίφει. Antig. 1254. κείται δὲ νεκρὸς περὶ νεκρῷ." Valck.

898. "Tiresias decet personam de urbe dixisse peritura συγκατασκάπτῃ. Futura tanquam jam præsentia vates considerabant." Valck.

πόλι Ald. πόλιν almost all Mss. Again λόγοισι τοῖς ἐμοῖς (ἐμοῖσι Cant.) tis Ald.; whence on account of the metre I have transposed τις. Porson.

902. δαιμονοῦντας. κἀνατρέφοντας Ald. the latter in contradiction to the

tenses, the former to the language. Some Mss. κἀναστρέφοντας. Brunck has improperly retained the aor. Porson. The same verb is applied to Eteocles and Polynices by Æschylus, S. c. Th. 1003. ἰὼ, ἰὼ, δαιμονοῦντες ἄτα.

903. Grotius and King wrongly give τοῦ ἡγαβοῦ from corrupt Mss. The article with ἄ always coalesces into ἄ. Porson. "Cf. Soph. Phil. 457. Ὅσον γ' ὁ χείρων τὰγαβοῦ μεῖζον σθένει. Hom. Il. A. 576. ἐκεῖ τὰ χερεῖονα νικᾷ. In this passage κρεῖσσον is the same as μεῖζον, as in many others: Soph. Œd. T. 1378. ἐμοὶ Ἐργ' ἐστὶ κρεῖσσον ἄγχιόνης ἐργασμένα. Eur. Bacch. 666. δεῖν δρᾶσι, θαυμάτων τε κρεῖσσονα. Thuc. ii. 50. γενόμενον κρεῖσσον λόγον τὸ εἶδος τῆς νόσου." Valck.

905. ἀλλ' οὐ γὰρ—. For instances of this aposiopesis see Med. 1063.

οὐδ' ἐμοὶ τόδ' ἀσφ. Πικρόν τε: thus in Thuc. ii. 1. οὔτε is followed by τε: ἐν δ' (πολέμῳ) οὔτε ἐπεμύγνοντο ἐπὶ ἀκηρυκτεῖ παρ' ἀλλήλους, καταστάντες τε συνεχῶς ἐπολέμουν. Hor. Carm. iii. 1, 35. neque Decedit atrata triremi, et Post equitem sedet atra cura.

906. τοῖσι τὴν τύχην κεκτημένοις,

πόλει παρασχεῖν φάρμακον σωτηρίας·
ἄπειμι, χαίρεθ'· εἰς γὰρ ἂν πολλῶν μέτα
τὸ μέλλον, εἰ χρῆ, πείσομαι· τί γὰρ πάθω;

Κρ. ἐπίσχεις αὐτοῦ, πρέσβυ. Τει. μὴ ἵλαμβά-
νου. 910

Κρ. μείνον· τί φεύγεις μ'; Τει. ἡ τύχη σ', ἀλλ'
οὐκ ἐγώ.

Κρ. φράσον πολίταις καὶ πόλει σωτηρίαν.

Τει. βούλει σὺ μέντοι, κούχῃ βουλήσει τάχα.

Κρ. καὶ πῶς πατρώαν γαῖαν οὐ σῶσαι θέλω;

Τει. θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις; 915

Κρ. εἰς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;

Τει. κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.
πρῶτον δ' ἐπεῖνο βούλομαι σαφῶς μαθεῖν,
ποῦ ὅστιν Μεινοικεὺς, ὅς με δεῦρ' ἐπήγαγεν;

Κρ. ὃδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. 920

Τει. ἀπελθέτω νυν θεσφάτων ἐμῶν ἐκᾶς.

to those who meet with that unhappy lot, τύχην for δυστυχίαν, συμφορὰν, as in Med. 1005. See below, 928.

909. ὃ χρῆ Brunck, from the conjecture of Valck., to which the Ma. Cant. is in some degree favorable, having ἡ χρῆ. Schol. in R. Αἰσχύλος· σὺν ἄλλοις πείσομαι τὸ μόριμον, viz. S. c. Th. 269 (=249). A little before πικρὸν δὲ some Mss., and 905. οὐτ' Grot. Brunck, D. perhaps others. Porson.

τί γὰρ πάθω; for what would become of me, if I were to do otherwise? what else can I do? see Hec. 612. "Hecrod. iv. 118. τί γὰρ πάθωμεν, μὴ βουλομένων ὑμῶν τιμωρέειν; Soph. Trach. 974. τί πάθω; τί δὲ μήσομαι; οἶμοι. Aristoph. Plut. 603. τί πάθω τλήμων; Æsch. S. c. Th. 1060. τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; Theocr. iii. 24. ἔ μοι ἐγὼ, τί πάθω; In Suppl. 774. the fut. is used, τί πεισόμεθα; ποῖ φύγωμεν;" Blomf. Gloss. Æsch. Pers. 909.

910. ἐπίσχεις, sc. σεαυτὸν, stop there: cf. 462. Hec. 906.

911. μ' is added in the second Leyden, K. M. R. Porson.

913. "Formula hæc dicendi βούλεσθαι καὶ οὐ βούλεσθαι, ut aliæ similes, ἀκοῦσαι καὶ οὐκ ἀκοῦσαι, dubitationi indicandæ inserviunt. Itaque μέντοι ad utrumque membrum pertinet, et sensus est: tamen, quod nunc vis, nunc nolis." Hermann on Viger p. 674.

914. καὶ πῶς—; on the interrogative force of καὶ, see Porson's note on v. 1373. Thus *et* is used in Latin: Virg. Ecl. i. 27. Et quæ tanta fuit Romam tibi causa videndi? See Hoogev. p. 84. ed. Seager.

θέλων Brunck from the membr., and thus M. R. Porson.

916. τί μ' ἄλλο Ald. and some Mss., but more τί μᾶλλον. Grotius τί μ' ἄλλοι. Porson.

921. δὴ for νῦν M. In 923. τοῦτο Ald. Grot. and a portion of the Mss.,

Κρ. ἐμὸς πεφυκὼς παῖς, ἃ δεῖ, σιγήσεται.

Τει. βούλει παρόντος δῆτά σοι τούτου φράσω ;

Κρ. κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας.

Τει. ἄκουε δὴ νυν θεσφάτων ἐμῶν ὁδὸν, 925

ἃ δρῶντες ἂν σώσασαιτε Καδμείων πόλιν.

σφάξαι Μεινοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας
σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.

Κρ. τί φῆς ; τίν' εἶπας τόνδε μῦθον, ὃ γέρον ;

Τει. ἄπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. 930

Κρ. ὃ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά.

Τει. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.

Κρ. οὐκ ἔκλυον, οὐκ ἤκουσα' χαιρέτω πόλις.

Τει. ἀνὴρ ὃδ' οὐκέθ' αὐτός· ἐκνεύει πάλιν.

Κρ. χαίρων ἴθ'· οὐ γὰρ σῶν με δεῖ μαντευμάτων. 935

Τει. ἀπόλωλεν ἄλῃθει', ἐπεὶ σὺ δυστυχεῖς ;

Κρ. ὃ πρὸς σὲ γονάτων καὶ γερασμίου τριχός.

but a considerable number rightly τοῦ-
του. Porson.

927. Μεινοικέα, the two last syllables here coalesce, as in 1181. ὁρῶ| δὲ Τυδέα καὶ| παρασπιστάς πυκνοῦς. Eur. Alc. 25. ἰερέα| θανόντων, ὅς νυν εἰς Αἴδου δόμους. The final α is more frequently long, as in 1267. Ἔτεο| κλέα| δ' αὖ, νῦν πόλεως ὑπερμαχεῖς : but occasionally short, as in Hec. 870. ξὺν ταῖσδε τὸν ἐμὸν φονέα τι|μαρῆ-
σμαι, where see Porson's note. Consult also Monk on Hipp. 1148. Alc. 25. In Latin the final α of the accus. is short, Hor. Od. I. 12. Unde vocalem temere insecutæ Orpheæ sylvæ.

929. τί φῆς ; ἐμὸν παῖδ' ἔνεκα γῆς σφάξαι θέλεις ; a various reading in the Schol. Porson.

τίν' εἶπας τόνδε μῦθον, elliptically for τίς ἐστὶν ὃδε μῦθος ὃν εἶπας, as in Hec. 721. τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ θανόντα Τρώων ;

930. πέφυκε for ἐστί ; Valck. conjectures πέπηγε, Reiske πέφαγκα from φαί νω, or πέφηκα from φημί.

933. οὐκ ἔκλ. οὐκ ἤκ., for the pres. :

see Med. 274. 705. 787. 930. χαιρέτω πόλις, farewell, my country, an euphemism for ἐρβέτω : cf. Med. 1040. πόλις is here synonymous with πατρίς in the preceding line : see Hec. 281.

934. οὐκ ἔτ' αὐτὸς Ald. and Mss. Valckenauer recommended the article to be added, Porson. Ὁ αὐτὸς, the same, should form by crasis αὐτός : Elmsl. CEd. T. 577. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι. So also ἀλήθεια for ἡ ἄλ. 936.

ἐκνεύει Schol. ἐκκλίνει τοῦ σκοποῦ αὐτοῦ, μετατρέπεται, ἐκφέρεται τῆς πρόσθε γνώμης, ὑποστρέφει εἰς τοῦ-
πίσω, ἀναχωρεῖ, ξερνός γίνεται : cf. 1283.

935. Ald. and some Mss. θεσπισ-
μάτων from 917. Porson.

936. ἡ ἀλῃθει' Ald. ἡ ἄλῃθει' others. Again τριχὺς γερασμίου Brunck from the Flor. Ms. Porson.

937. ὃ [λίσσομαι] σὲ πρὸς γον. On this ellipse, see Med. 325. Statius Theb. x. 619. Nunc humilis genua amplectens, nunc ora canentis Nequicquam reticere rogat.

- Τει. τί προσπιτνεῖς με ; δυσφύλακτ' αἰτεῖ κακά.
 Κρ. σίγα· πόλει δὲ τούσδε μὴ λείξης λόγους.
 Τει. ἀδικεῖν κελεύεις μ' ; οὐ σιωπήσαιμεν ἄν. 940
 Κρ. τί δὴ με δράσεις ; παῖδά μου κατακτενεῖς ;
 Τει. ἄλλοις μελήσει ταῦτ'· ἐμοὶ δ' εἰρήσεται.
 Κρ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνω κακόν ;
 Τει. ὀρθῶς μ' ἐρωτᾷς, κεῖς ἀγῶν' ἔρχει λόγων.
 δεῖ τόνδε θαλάμαις, οὗ δράκων ὁ γηγενὴς 945
 ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,
 σφαγέντα, φόνιον αἷμα γῇ δοῦναι χοᾶς,
 Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων,
 ὃς γηγενεῖ δράκοντι τιμαρεῖ φόνον.
 καὶ ταῦτα δρῶντες ζύμμαχον κτήσεσθ' Ἄρην. 950

938. αἰτῇ edd. and almost all Mss. Brunch has edited ἐστὶν for αἰτῇ from Heath's conjecture: γῇ Valck. δυσ-
 μάλακτ' Musgr. for δυσφύλακτ'. For
 αἰτῇ Cant. αἰτεῖς. Suppose we read
 ἀρκεῖς, in the same sense as *arces*, *re-
 pellis*, in Latin? Electr. 1309. οὐκ
 ἠρέεσσαν κῆρας μελάροισι; A Frag-
 ment of a Tragic writer in Wetstein's
 Prol. N. T. ii. p. 6. σφαγὰς οἰκτρὰς
 ἀρκεῖσαι. Porson. "Quidni vero αἰτεῖ
 valere potest deprecari? αἰτεῖ φυλάσ-
 σεσθαι κακὰ δυσφύλακτα." Scholzf.
 This seems the only sense that the
 received reading will admit, although
 Valck. denies that αἰτεῖ can be so ren-
 dered.

939. πολίταις Ald. πόλει δὲ Mss.
 also λέξεις Brunch from a few. Porson.

940. σιωπήσαιμ' ἄν Ald. σιωπήσαι-
 μεν ἄν Grot. and most Mss.; some
 erroneously σιωπήσωμεν ἄν. Porson.

944. εἰς ἀγ. ἐρχ. λ. The same words
 occur in Androm. 233. Cf. Med. 546.
 ἀμύλλαν γὰρ σὺν προῦθηκας λόγων.

945. θαλάμοις Ald. θαλάμαις Grot.
 Flor. Leidd. C. J. K. L. quatuor Bodl.
 Mox 947. φοῖνιον multi Mss. Por-
 son.

948. Κάδμω for Κάδμον is Valck.'s
 conjecture, who cites Soph. Trach. 668.

οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων.
 Eur. Iph. T. 888. τὰ Ταντάλου θεοῖσιν
 ἐστιάματα. I have cited Od. A. 553.
 above in the note on 351. Porson.
 See the same critic on Orest. 663.
 "The dat. often accompanies substan-
 tives, which are derived from or allied
 to verbs governing the dat. Hesiod.
 Th. 93. τοῖη τοι Μουσέων ἱερῇ δόσις
 ἀνθρώποισιν. Herod. vii. 169. ὁ νῆπιος,
 ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελάω
 τιμωρημάτων Μίνως ἐπέμψε μηνίων δα-
 κρύματα, on account of the assistance
 which you afforded to Menelaus, be-
 cause they said τιμαρεῖν τινί: [cf.
 949.] Thuc. i. 73. ἡ μὲν πρέσβευσις
 ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ἑμετέροις
 ζυμμάχοις ἐγένετο, from ἀντιλέγειν
 τινί." Matth. Gr. Gr. § 396. "Hymn.
 in Cer. 349. ὅρα εἰ μήτηρ Ὀφθαλμοῖ-
 σιν ἰδοῦσα χόλου καὶ μήνιος ἀνῆς Ἀθα-
 νάτοισι παύσειεν." Schæf.

ἐκ μην., on account of, Herod. ii.
 152. ἐκ τῆς ὀφθίος τοῦ οὐνεῖρου. Matth.
 Gr. Gr. § 574.

950. κτήσεσθ' Ald. κτήσεσθ' Grot.
 with many Mss. As usual, Mss. fluctu-
 ate between Ἄρη and Ἄρην. For
 the future, I shall always adhere to
 Ἄρην, without noticing it to the reader.
 Porson.

χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντί θ' αἵματος
 αἶμα' ἦν λάβη βρότειον, ἔξετ' εὐμενῇ
 γῆν, ἥ ποθ' ὕμιν χρυσοπήληκα στάχυν
 Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν
 τοῦδ', ὅς δράκοντος γένους ἐκπέφυκε παῖς. 955
 σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἴ Σπαρτῶν γένους,
 ἀκέραιος, ἔκ τε μητρὸς, ἀρσένων τ' ἄπο,
 οἱ σοί τε παῖδες· Αἴμονος μὲν οὖν γάμοι
 σφαγὰς ἀπείργουσ', οὐ γὰρ ἐστὶν ἥθεος·
 κεῖ μὴ γὰρ εὐνῆς ἤψατ', ἀλλ' ἔχει λέχος. 960
 οὗτος δὲ πῶλος, τῇδ' ἀνειμένος πόλει,
 θανὼν πατρώαν γαῖαν ἐκσώσειεν ἄν.
 πικρὸν δ' Ἀδράστῃ νόστον Ἀργείοισι τε
 θῆσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν,
 κλεινάς τε Θήβας· τοῖνδ' ἐλοῦ δυοῖν πότμοιιν 965
 τὸν ἕτερον· ἥ γὰρ παῖδα σῶσον, ἥ πόλιν.
 τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,

953. Brunck has given ἡμῶν from the membr. and Aug. Porson.

955. Here παῖς is transferred as a nomin. to the second clause, which ought to appear as an accus. in the first: δεῖ παῖδα θανεῖν ἐκ γένους τοῦδε, ὅς κ. τ. λ. The constr. has been noticed on Hec. 759. πρὸς ἄνδρ', ὅς ἔρχεται τῇσδε Πολυμήστωρ χθονός; Statius Theb. x. 607. Martius inferias et sæva effragitat anguis Sacra, cadat generis quicunque novissimus extat Viperei: datur hoc tantum victoria pacto.

957. ἀρσένων τ' ἄπο, Schol. ἀντὶ ἐνικοῦ τὸ πληθυντικὸν εἶπε, ἀντὶ τοῦ ἀκέραιος καὶ ἀπὸ πατρός.

960. Valck. labors much to show that this verse also is spurious. He objects to ἔχειν λέχος, to be betrothed. Then he considers εὐνῆς ἤψατ' as not Attic, although he has himself brought forward instances in which ψάειν γάμων, εὐνῆς θιγεῖν occur; for, he observes, when thus used, γάμος, εὐνή, λέχος, λέκτρον do not differ. But let

us attend to this distinguished critic again on Hipp. 885. "In versum 953. Phœn. notata mihi satis accurate videbantur disputata; viro clariss. (Heathio) 'levissima sane' videntur: suus cuique gustus est." He evidently did not recollect v. 1026. of the same play, θυμημι τῶν σῶν μήποδ' ἀψασθαι γάμων. Porson.

961. πῶλος. Hesychius: Πῶλος, ἐταῖρα· πῶλους γὰρ αὐτὰς ἔλεγον, ὅλον Ἀφροδίτης πῶλους, ἡ τοὺς νέους, καὶ τὰς νέας καὶ παρθένους. Eur. Rhes. 383. Θεὸς δ' Τροίᾳ, θεὸς αὐτὸς Ἀρης. Ὁ Στρυμόνιος πῶλος Διοδοῦ Μούσης ἦκων καταπνέει σε: 261. ἐπὶ πῶλον—ἡλυθ' ἔχων στρατείαν, i. e. Helen. Hipp. 548. τὰν μὲν Οἰχαλίᾳ Πῶλον, ἄρνηα λέκτρον, Schol. παρθένον. See Hec. 141. Similarly μύσχος is applied to Polyxena, ibid. 524. Cf. Ilor. Od. I. 23.

967. Paraphr. πάνθ, ὅσα παρ' ἡμῶν ἐβούλου μαθεῖν, ἔχεις, ἀντὶ τοῦ ἀπῆκας καὶ κατέχεις. See Med. 730.

πρὸς οἶκον· ὅστις δ' ἐμπύρῳ χρῆται τέχνη,
μάταιος· ἦν μὲν ἐχθρὰ σημήνας τύχη,
πιπρὸς καθέστηχ', οἷς ἂν οἰωνοσκοπῇ· 970
ψευδῇ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγαν,
ἀδικεῖ τὰ τῶν θεῶν· Φοῖβον ἀνθρώποις μόνον
χρῆν θεσπιφδεῖν, ὃς δέδοικεν οὐδένα.

Χο. Κρέον, τί σιγᾷς, γῆρυν ἄφθογγον σχάσας ;
καί μοι γὰρ οὐδὲν ἥσσον ἐκπληξίς πάρα. 975

Κρ. τί δ' ἂν τις εἴποι ; δῆλον οἷγ' ἐμοὶ λόγοι.
ἐγὼ γὰρ οὐποτ' εἰς τόδ' εἶμι συμφορᾷς,
ᾧστε σφαγέντα παῖδα προσθεῖναι πόλει.
πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος,
οὐδ' ἂν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν. 980
μή μ' εὐλογεῖτω τὰμά τις κτείνων τέκνα.
αὐτὸς δ', ἐν ὥραίῳ γὰρ ἴσταμαι βίῳ,
θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.
ἄλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν,

968. ἐμπύρῳ—τέχνη, the art of divining by observations on the flame of the sacrifice ; here implying divination generally, as the word οἰωνοσκοπῇ in 970. shows : cf. 853. See Robinson's *Antiq. of Greece* p. 259.

χρᾶται Ald. χρεῖται Cant. χρῇ J. Sed χρήται Schol. Bodleiani omnes, teste Burtono, C. D. K. L. M. R. duo Leidenses, Eust. II. A. p. 48, 42=36, 46. Idem tamen ex Oreste 696. citat χρᾶσθαι ad Od. A. p. 1396, 42=27, 36. Porson. Thus Tiresias complains in Soph. (Ed. T. 324. φεῦ, φεῦ, φρονεῖν ὡς δεινόν, ἔθθα μὴ τέλη Λύει φρονούντι.

969. ἦν μὲν γὰρ Ald. but many Mss. omit γάρ. Porson.

970. ἐχθρὸς some Mss., whence Valck. would prefer a transposition, πιπρᾷ—ἐχθρὸς κ. Again from the Flor. Ms. he approves of οἰωνοσκοποῦ. Porson.

975. μὲν pro γάρ Schol. Leid. pr. μὲν γάρ Cant. Porson. γάρ refers to

something suppressed : 'yet why should I ask this? for I also am not less struck with horror.'

976. What should one say? my answer is plain : on the constr. of the adj. in the neuter sing. as a predicate, the subject being in the masc. plur., see Med. 1091.

978. τόνδε for παῖδα J. and the Paraphr. not badly. Porson.

981. Paraphr. μὴ ἐπαινέτω μέ τις, λόγους εὐλόγους λέγων, τὰμά τέκνα συμβουλευῶν με κτείνειν. The participle pres. frequently has the force of an attempt or desire to effect any thing : see Med. 11.

983. εἰμι is added by Aldus, but Mss. do not acknowledge it. The Attics indeed often omit it, yet sometimes add it, as above 491. Hec. 306. Porson. Cf. Med. 612. Heracl. 503. ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον, θνήσκειν ἔτοιμη, καὶ παρίστασθαι σφάγῃ.

ἀκόλαστ' ἰάσας μάντεων θεσπίσματα, 985
 φεύγ' ὡς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε,
 πύλας ἐφ' ἑπτά καὶ λοχαγέτας μολῶν.
 καὶν μὲν φθάσωμεν, ἔστι σοι σωτηρία
 ἣν δ' ὕστερήσης, οἰχόμεσθα, κατθανεῖ. 990

Με. ποῖ δῆτα φεύγω; τίνα πόλιν, τίνα ξένων;

Κρ. ὅπου χθονός τῆσδ' ἐκποδὼν μάλιστ' ἔσει.

Με. οὐκοῦν σὲ φράζειν εἰκός, ἐκπονεῖν δ' ἐμέ.

Κρ. Δελφοὺς περάσας— Με. ποῖ με χρῆ, πάτερ, μο-
 λεῖν;

Κρ. Αἰτωλίδ' ἐς γῆν. Με. ἐκ δὲ τῆσδε ποῖ περῶ; 995

Κρ. Θεσπρωτὸν οὐδας. Με. σεμνὰ Δαδῶνης βάθρα;

Κρ. ἔγνων. Με. τί δῆτα ρῦμά μοι γενήσεται;

985. Most Mss. μάντεως, but Aldus from a superior one μάντεων, which Valck. supports from Statius Theb. x. 717. 'Non me ulli monitus, nec vatium exorsa furentum Solicitant, manesque movent; sibi callidus ista Tiresias natusque canat.' Porson.

986. ἀπαλλαγὴς Ald. *The tragic writers were partial to the rough and ancient forms, and therefore preferred the first aorists.* Thus Euripides has ἐπρέφθην Hec. 355.; θρεφθῆναι from the same play 600. and κρυφθῆναι from Orest. 42. are cited by Eustathius on Π. E. p. 519, 41. 44=393, 27. 29. θαφθεῖσι, which he notices from Herodotus, will be found in vii. 28. ἐθάφθῃ must be restored to Simonides, instead of ἐκάμφθῃ, in Athen. iii. p. 125. D. In the passage quoted above from the Hecuba, the Mss. J. N. have τραφῆναι, and R. in the text, but θρεφθῆναι for a various reading. Two Mss. in Herod. ii. 81. have ταφῆναι for θαφθῆναι. Valck. therefore has rightly restored ἀπαλλαχθεὶς from several Mss.; but becoming rather too confident from success, he endeavors to extirpate that unfortunate aor. from the remains of the tragic writers. This indeed the

metre admits in Æsch. Ag. 344. and Soph. Antig. 428. (422.) but what will he do in Æsch. Prom. 749. ἀπαλλάγην; κρείσσον γὰρ εἰς ἀπαξ θανεῖν? He also erroneously asserts, that ἀπαλλαγῆς or ἀπαλλαγήναι cannot be found even once in Eurip., whereas ἀπαλλάγης is extant in Androm. 593. although that also might admit of emendation without detriment to the metre. But how happened it, that he overlooked two passages in this very play, 601. 1424? Porson. Monk Hipp. 356.

991. τοῦ J. ξένον Cant. M. R. Porson. Cf. Hec. 1062.

993. In οὐκοῦν the signif. of οὐδὲν predominates; in οὐκουν, 1605. that of οὐ: see Hoogew. Part. p. 155. ed. Seager.

994. After περσας most Mss. with Aldus add φεύγε. Grotius, C. K. L. and the second Leyden omit πάτερ. But the conjecture of Canter appears better, that φεύγε should be omitted; for the Ms. in the Public Library, Cambridge, adds it only by correction. ωῖ for the Aldine reading τῇ is in several Mss. Porson.

997. τί δῆτ' ἔρυμα Ald. and Mss. which, since the second syllable of ἔρυμα is short, Musgrave would change

- Κρ. πόμπιμος ὁ δαίμων. Με. χρημάτων δὲ τίς πόρος;
 Κρ. ἐγὼ πορεύσω χρυσόν. Με. εὖ λέγεις, πάτερ.
 χῶρει νυν, ὥς σὴν πρὸς κασιγνήτην μολῶν, 1000
 ἧς πρῶτα μαστὸν εἴλκυς, Ἰοκάστην λέγω,
 μητρὸς στερηθεῖς, ὁρφανὸς τ' ἀποζυγεῖς,
 προσηγορήσων εἰμι, καὶ σῶσω βίον.
 ἀλλ' εἶα, χῶρει, μὴ τὸ σὸν κωλυέτω.
 γυναικες, ὥς εὖ πατρὸς ἐξεῖλον φόβον, 1005
 κλέψας λόγοισιν, ὥσθ' ἂ βούλομαι τυχεῖν.
 ὅς μ' ἐκκομίζει, πόλιν ἀποστερῶν τύχης,
 καὶ δειλία δίδωσι. καὶ ξυγγνωστὰ μὲν
 γέροντι, τοῦμὸν δ' οὐχὶ συγγνώμην ἔχει,

into τί δὴ τὸδ' ἔρημα. But the reading which I have adopted with Bruncck from Valck.'s conjecture is a milder correction. Again Musgr. saw that the whole speech from 999. to 1032. should be assigned to Menœceus. In the Aldine ed. χῶρει νυν 1000. and the whole of 1004. is attributed to Creon. Porson.

998. πόμπιμος ὁ δ. Schol. ὁδηγὸς ὁ θεός, Ζεὺς δηλονότι διὰ τῶν αὐτοῦ χρησμών.

1001. Ἰοκάστης Ald. which might perhaps be defended, but there is no necessity, since most Mss. have the other reading. Porson. Ἰοκ. λέγω, I mean Jocasta; see note on Hec. 724. Soph. Antig. 198. τὸν δ' αὖ ξύναμον τοῦδε, Πολυνείκην λέγω. "These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles; because as Œdipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξύναμον." Brasse. "Quem intelligant, ubi res auditori paulo videri poterat obscurior, sic designare solent in Tragædiis: Æsch. Cho. 250. κάμῃ, τήνδε τ', Ἠλέκτραν λέγω. Soph. Trach. 9. Μνηστήρ γὰρ ἦν μοι ποταμὸς, Ἀχελῷον λέγω, Ὅς μ'

ἐν τ. Eur. Heracl. 642. Ὡ μήτηρ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω, Ἐξελθ', ἄκουσον: sic sæpe Soph." Valck.

1003. προσηγορήσων εἰμι for προσηγορήσω, I will say farewell: Hec. 577. οὐκ εἴ τι δάσων τῇ πέρις' εὐκαρδίῃ; Suppl. 348. δράσων τὰδ' εἰμι, καὶ νεκροὺς ἐκλύσομαι.

πόλιν σῶσω Ald. σῶσων πόλιν Grot. which the Schol. acknowledges: βίον almost all Mss. but some σῶσω, some σῶσων: σῶζων membr. σῶσαι Cant. σῶσων J. πόλιν originates from v. 1011. Porson.

1004. μὴ τὸ σὸν κωλ. Schol. δσον τὸ κατὰ σέ, μὴ γενέσθω κώλυμα: cf. 1009. On the use of pronouns possessive for personal, see Med. 347.

1005. Statius Theb. x. 715. Fraude patrem tacita subit, avertitque timore in.

1007. πόλεως Ald. πόλιν most Mss. and Grotius. Porson.

1008. καὶ δ. δίδωσι, sc. ἐάντ' ὃν, gives way to timidity, as v. 21. ὁ δ' ἦδον ἰδοὺς.

1009. οὐχὶ συγγνώμην ἔχει, it is by no means excusable: Soph. Trach. 328. But the phrase συγγνώμην ἔχειν more usually signifies to excuse: Eur. Hipp. 116. χρὴ δὲ συγγνώμην ἔχειν, εἴ τίς σ', ὑφ' ἧβης σπλάγχχνον ἔντονον φέρων, Μάταια βάζει. See Monk's note.

προδότην γενέσθαι πατρίδος, ἢ μὲ ἐγείνατο. 1010
 ὡς οὖν ἂν εἰδῇτ', εἴμι, καὶ σάσω πόλιν,
 ψυχὴν δὲ δάσω τῆσδ' ὑπερβανεῖν χθονός.
 αἰσχροὺς γὰρ, οἳ μὲν βεσφάταν ἐλευθεροί,
 οὐκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι,
 στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν, 1015
 πύργων πάροιθε μαχόμενοι πάτρας ὑπερ'
 ἐγὼ δὲ, κατέρα καὶ κασίγνητον προδούς,
 πόλιν τ' ἐμαυτοῦ, δειλὸς ὡς, ἔξω χθονός
 ἄπειμ'· ὅτου δ' ἂν ζῶ, κακὸς φανήσομαι.
 μὰ τὸν μετ' ἄστρον Ζῆν', Ἄρην τε φοῖνιον, 1020
 ὃς τοὺς ὑπερτείλαντας ἐκ γαίας ποτὲ
 Σπαρτοὺς ἀνακτας τῆσδε γῆς ιδρύσατο.
 ἀλλ' εἴμι, καὶ στὰς ἐξ ἐπάλλξεων ἄκρων
 σφάζας ἐμαυτὸν σηκὸν ἐς μελαμβιβῆ
 δράκοντος, εἴθ' ὁ μάντις ἐξηγήσατο, 1025

1012. *ψυχὴν* τε some Mss. *Porson*. Understand ὥστε before the infin. ὑπερβανεῖν.

1013. οἳ μὲν *Ald.* and the greater part of the Mss. εἰ μὲν *Grot.* with others. *Porson*. The omission of εἰ *Valck.* attributes to the vehemence of the speaker. Compare the speech of *Macaria* in the *Heraclidae*, 501. sqq.

1016. *πατρίδος* two Mss. *Porson*. Cf. *Med.* 252.

1020. οὐ μὰ τὸν *Ald.* and some Mss. King from *K.* οὐ τὸν, but μὰ τὸν the greater number, as well as *Plut. T. ii. p. 23. B.* Again Ἄρην τε φοῖνιον *Ald.* in part correctly. *Porson*. "Μὰ is a particle used for juratory confirmation of something said: by itself it neither affirms nor denies. It is commonly used in negation, οὐ or some other negative word being either expressed or understood. When οὐ is not expressed, ἀλλὰ commonly follows, expressing an opposition, which shows that οὐ is suppressed. Ἀλλὰ sometimes follows at a considerable distance: thus in *Eurip. Ph.* μὰ τὸν μετ' ἄστρον Ζῆν', &c. is in

v. 1020. and ἀλλὰ opposed to the negation is in v. 1023. The ellipsis is supplied in *Aristoph. Ran.* 1214. [1168. ed. *Br.*] where *Euripides* having said that (*Edipus* was a happy man, *Æschylus* replies, μὰ τὸν Δι', οὐ δῆτ', ἀλλὰ κακοδαίμων. So also in *Vesp.* 169. *Hoogev. Part. p. 101. ed. Seager.* The *Schol.* supplies οὐ ποιήσω τούτου. Cf. *Med.* 1055.

τὸν μετ' Ἄ. Ζῆνα, *Schol.* τὸν ἡλιόν φασι δεσπότην τῶν ἄστρον, τὸν ὅτι ἐν τοῖς ἄστροις θεόν.

1023. ἐξ ἄκρων ἐπάλλξεων *Brunch* from conjecture, and above 1008. εἰσω· ἢ ζ. both badly. *Porson*. "Στὰς ἐξ ἐπάλλξεων ἄκρων σφάζας is for στὰς ἐν ἐπάλλξεων ἄκρων ἐκείθεν σφάζας. Cf. 1107. The same explanation applies to 1238. Ἐπεὶ κλέψης δ' ὀπίρῃς ἐπ' ὀφθαλμοῖς Πύργου, where ἐπ', a various reading, is to be considered as a gloss." *Schæf.*

1024. Thus *Aldus* and some of the Mss. Others μελεμβιβῆ, μελαμβιβῆ. *Porson*. *Æsch. Prom.* 227. Ταρτάρου μελαμβιβῆς κενθμέν.

ἐλευθερώσω γαῖαν' εἴρηται λόγος.
 στείχω δὲ, θανάτῳ δῶρον οὐκ αἰσχροὺς πόλεις
 δάσαν, νόσου δὲ τήνδ' ἀπαλλάξω χθόνα.
 εἰ γὰρ λαβὼν ἕκαστος ὅ, τι δύναϊτό τις
 χρῆστον, διέλθοι τοῦτο, κείς κοινὸν φέροι 1080
 πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόναν
 πειράμεναι, τὸ λοιπὸν εὐτυχοῖεν ἂν.

Χο. ἔβας, ἔβας, ᾧ πτεροῦσσα, γὰρ λόχευμα, στροφή.
 νερτέρου τ' ἐχίδνας,
 Καδμείων ἀρπαγὰ, 1035
 πολυφθόρος, πολύστονος,
 μιζοπάρενος, δαῖον τέρας
 φοιτάσι πτεροῖς
 χαλαῖσί τ' ὠμοσίτοις
 Δερκαίων ἅ ποτ' ἐκ 1040

1026. εἴρηται λόγος. On this formula see Hec. 236.

1027. Thus King from the Bodleian Mss., and thus the Leyden, C. D. L. Aldus θανάτου. Porson. Schol. διὰ τοῦ ἐμοῦ θανάτου.

1028. ἀπαλλάξων some Mss. Porson. See Hec. 1179.

1029. Cf. Dem. Olynth. iii. p. 38. καὶ παραρημά γε τὴν αὐτὴν σύνταξιν πάντων (λέγω), ὧς ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἡ πόλις εἰς τοῦθ' ἐτοίμως χρῆσιμον ἑαυτὸν παρέχοι.

1033. On the commencement of this chorus the Schol. passes the following criticism: πρὸς οὐδὲν ταῦτα· ἔδει γὰρ τὸν χορὸν οἰκτίσασθαι διὰ τὸν θάνατον Μενουκίως, ἢ ἀποδέχεσθαι τὴν εὐψυχίαν τοῦ νεανίσκου. The rule of Horace, A. P. 195. 'Actoris partes chorus, officiumque virile Defendat: neu quid medios intercinat actus, Quod non proposito conducat et hæreat apte,' is more scrupulously observed by Sophocles than Euripides.

πτεροῦσσα. Here and 1057. πτεροῦσσα Ald. and Mss. πτερόσσα J. Porson. Connect πτεροῦσσα with ἀρπαγὰ.

1035. ἀρπαγὰ Ald. and Mss. I have preferred ἀρπαγὰ with Musgr. Porson. For ἀρπάκτειρα, the abstract for the concrete, as Thuc. ii. 41. τὴν πόλιν παιδεύειν εἶναι τῆς Ἑλλάδος, for παιδευτρίαν. See Matth. Gr. Gr. § 429.

1036. πολύστονος, πολυφθόρος Ald. πολυφθόρος, πολύστονος not a few copies; πολύστονος, πολύμοχθος Valck. has improperly edited from others in defiance of the metre, and again μιζοπάρενον from one Ms. Porson. There does not appear any objection to πολυφθόρος when the word is used as here in an active sense; for we find it sometimes employed passively: Æsch. S. c. Th. 920. ἐρξάτην πολλὰ μὲν πολίτας, Ξένων τε πάντων στήχας Πολυφθόρους ἐν δαί. Soph. Trach. 477. Electr. 10.

1038. φοιτάσι Ald. and most edd. Brunck φοιτάσι correctly, as in C. J. L. φοιτῶσι M. and ᾧ written above as

τόπων νέους πεδαίρουσ'
 ἄλυρον ἀμφὶ μοῦσαν,
 ὀλομέναν τ' Ἐρινύν,
 ἔφερες, ἔφερες ἄχεα πατρίδι
 φόνια· φόνιος ἐκ θεῶν, 1045
 ὃς τὰδ' ἦν ὁ πράξας.
 ἰάλεμοι δὲ ματέρων,
 ἰάλεμοι δὲ παρθένων
 ἐστέναζον οἴκοις·
 ἰήιον βοᾶν, βοᾶν, 1050
 ἰήιον μέλος, μέλος,
 ἄλλος ἄλλ' ἐπωτότυζε
 διαδοχαῖς ἀνὰ πτόλιν.
 βροντᾷ δὲ στεναγμὸς,
 ἰαχά τ' ἦν ὁμοιος, 1055

a different reading. See Orest. 264. (μανίδσιν λυσσῆμασι): and add Herc. F. 177. γίγασσι πεποῖς. Porson. Adj. of the fem. form admit also of a neuter in Latin: Virg. *Aen.* iii. 54. Res Agamemnonias victriciaque arma secutus.

1041. πεδαίρουσα, Æolic for μεταίρουσα. Æschylus, who from his residence in Sicily was prone to adopt Doric forms, has introduced πεδαίρειος for μεταίρειος even in the regular senarii, Prom. v. 277. where see Blomfield's Gloss.: also on Choëph. 581. where the forms πεδαίχμιοι and πεδαίροι for μεταίχμιοι and μετέωροι occur.

1042. ἄλ. ἀμφὶ μ., during, accompanied by, to the sound of, or simply with, a discordant note: Eur. Alc. 599. χόρευσε δ' ἀμφὶ σὺν κιθάραν, Φοῖβε, ποικιλόβριξ Νεβρός, i. e. to your lyre, whilst your lyre was playing. The same sense seems to be expressed above, v. 820. by ἀμουσοτάτοις σὺν φθαῖς.

1045. Schol. δ ἐκ θεῶν ταῦτα πράξας, αὐτὸς φόνιος ἦν. Otherwise δς is for δευσις: (αὐτὸς) ἐκ θεῶν (ἦν) φόνιος, δε-

υσις ἦν ὁ τὰδε πράξας.

1050, 1. ἦιον βοᾶν, ἦιον μέλος, and nothing more, Aldus. Grotius has restored the true reading. Most Mss. (and perhaps Eustathius on Il. Δ. p. 500, 43=382, 14. where βέλος is incorrectly edited,) have βοᾶν and μέλος once only. Moreover these lines are transposed by Eustathius and Cant. Porson.

1052. ἄλλ' is a conjecture of Valckenauer's for ἄλλον. As the membr. with others have ἐπωτότυζε, Brunck has edited ἄλλον ἐπωτότυζε. Some Mss. and some edd. incorrectly double the τ: but ὅτοτολ and ὅτοτύζω ought always to be written. Porson. As ὅτοτύζω from ὅτοτολ, so αἰδῶ from αἰ, αἰ, ἰδῶ from ἰοῦ, &c. see Med. 1344. So probably the adj. ἰήιος from the exclamation ἦ, ἦ: as suggested by Blomf. Gloss. Æsch. Ag. 144.

1055. Elmsley (Heracl. 752.) proposes ἀχά and in Med. 149. ἀχάν, in order to correspond better with the antistrophe; otherwise an anapest is equivalent to a spondee.

ὅποτε πόλειος ἀφανίσει
 ἃ πτεροῦσσα παρθένος τιν' ἀνδρῶν.
 χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν ἀντιστρ.
 Οἰδίπους ὁ τλάμων
 Θηβαίαν τάνδε γᾶν, 1060
 τότε ἀσμένους, πάλιν δ' ἄχῃ.
 ματρὶ γὰρ γάμους δυσγάμους τάλας,
 καλλίνικος ὦν
 αἰνιγμάτων, ξυνάπτει,
 μιαίνει δὲ πτόλιν. 1065
 δι' αἰμάτων δ' ἀμείβει
 μυστράν εἰς ἀγῶνα
 καταβαλὼν ἀραῖσι

1056. *ὅτε* Grotius and King; *ὅποτε* Aldus and most Mss.: *πόλειος ἀφανίσει* Ald. and Mss. The latter may be retained by reading *γαῖαν* in the antistrophe. But I have given what Musgr. suggested. *Porson*.

1061. *ἀσμένους*, which Aldus and seven Mss. at least exhibit, is properly defended by Musgr. from Aristophanes, in the Peace 531. *ἀσμένους ἦλθε ἡμῖν*, and Soph. Trach. 18. *ἀσμένη δέ μοι Ὀ κλεινὸς ἦλθε*. Æsch. Prom. 23. *ἀσμένη δέ σοι Ἡ ποικιλείμων νύξ ἀποκρύψει φάος*. *Porson*. "When the reference of an action to some one with respect to the feeling is implied, the person is put, especially with the verbs *to come*, in the dat., with the participle or adjective which expresses the feeling. Od. φ. 209. *γινώσκω δ' ὥς σφῶν ἐλδομένοισιν ἰκάνω Οἴοισι θυῶν*, *that you alone longed for my arrival*. Soph. Œd. C. 1505. *ποθοῦντι προφάνης, ἵκῃσιν comes* as *I hoped*. Trach. 18. *χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένη δ' ἐμοί, Ὀ κλεινὸς ἦλθε Ζηρὸς Ἀλκμήνης τε παῖς*, *he came, to my delight*. In a similar manner the verbs *εἶναι* and *γίγνεσθαι* are often accompanied by a participle of the verb *to wish*, &c. in the dat.; in which case the participle only, as the leading idea, is translated by the *Eurip. Phæn.*

finite verb. Od. γ. 228. *οὐκ ἂν ἔμοργε ἔλπομένῃ τὰ γένοιτο, I had not hoped this*. Herod ix. 46. *ἐπεὶ δ' ὦν αὐτὰ ἐμνήσθητε καὶ ἡδομένοισιν ἡμῶν οἱ λόγοι γεγόνασι*, *since we were pleased with your discourse*. Thuc. vi. 46. *τῷ Νικίᾳ προσδεχομένην ἦν τὰ περὶ τῶν Ἑγεσταιῶν, Nicias expected the events in Segesta*. Soph. Œd. T. 1356. *θέλοντι κάμω τοῦτ' ἂν ἦν*. An imitation of this in Latin occurs Sallust Jug. 100. *uti militibus exaequatus cum imperatore labos volentibus esset*. Tacit. Agr. 18. *quibus bellum volentibus erat*. Matth. Gr. Gr. § 391. Virg. Geo. i. 373. *nunquam imprudentibus imber Obsult*. Blomfield in Gloss. Æsch. Prom. 23. observes that this idiom is of most frequent occurrence in Herodotus.

πάλιν δ' ἄχῃ, Paraphr. *πάλιν δὲ καὶ ὑστέρον ἄχῃ ὑπῆρξε διὰ τὰς γεγενημένας ἀπ' αὐτοῦ συμφορὰς*.

1062. *γάμους δυσγ.* See Brasse on Soph. Œd. T. 1204. *δικάζει τὸν ἄγαμον γάμον πάλαι τεκνούοντα καὶ τεκνούμενον*. Cf. Hec. 610.

ὁ τάλας Aldus, contrary to the metre; and certainly several Mss. *Porson*.

1065. *πτόλιν* Aldus and Mss. but *πτόλιν* King from K. *Porson*.

1066. *ἀμείβει* Schol. *ἀμείβεσθαι ποιεῖ, ἐμβαλὼν διὰ καταρῶν τοὺς παῖδας* H

τέκεια μέλεος· ἀγάμεθ', ἀγάμεθ',
 ὃς ἐπὶ θάνατον οἴχεται 1070
 γᾶς ὑπὲρ πατρώας,
 Κρέοντι μὲν λιπὼν γόους,
 τὰ δ' ἐπτάπυργα κλειῖθρα γᾶς
 καλλίνικα θήσων.
 γενοίμεθ' ᾧδε ματέρεις, 1075
 γενοίμεθ' εὐτεκνοι, φίλα
 Παλλὰς, ἃ δράκοντος αἶμα
 λιθόβολον κατειργάσω,
 Καδμείαν μέριμναν
 ὀρμήσας' ἐπ' ἔργον, 1080
 ὅθεν ἐπέσυτο τάνδε γᾶν
 ἀρπαγαῖσι δαιμόνων τις ἄτα.

Αγ. ὦν, τις ἐν πύλαισι δαμάτων κυρεῖ;
 ἀνοίγετ', ἐκπορεύετ' Ἰοκάστην δόμων.
 ὦν μάλ' αὖθις· διὰ μακροῦ μὲν, ἀλλ' ὅμως 1085

εἰς φιλονεκίαν.

1070. Juvenal Sat. xiv. 237. quantum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Meneceus.

1072. Cf. 1333. Hom. Il. Δ. 107. τῷ μὲν κλέος, ἔμμι δὲ πένθος.

1073. ἐπτάπυλα in some, contrary to the metre. These words are often interchanged, as above 252. 760. below 1094. Porson. Æsch. S. c. Th. 270. "ἐπτατειχεῖς ἐξόδους dicitur pro ἐπτά ἐξόδους τευχέων, ut ἐπτάπυργα κλειῖθρα pro ἐπτά κλειῖθρα πύργων, Eur. Ph. 1073." Blomf. Gloss.

1075. γενοίμεθα δ' Ald. but the Schol. Grot. and Mss. generally omit δ'. Porson.

1076. φίλαι Ald. φίλα almost all Mss. Again in v. 1078. Valck. has edited κατειργάσαι from Mss. But the other reading appears to me, as well as to Brunck, more appropriate, and it is

recognised by Villoison's Schol. on Il. Γ. 354. (κατὰ Ἡρώδιανδον) τὸ (λιθόβολος) προπαροξυνόμενον (σημαίνει) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ' Εὐριπίδῃ ἐν Φοινίσσαις· λιθόβολον αἶμα κατειργάσω. Φοίνικι and εἶμα are edited. Porson.

1079. Καδμείαν μέριμναν, a periphrasis for Κάδμων: thus Ovid Fast. i. 37. Hoc igitur vidit trabeati cura Quirini: Met. i. 47. Sic onus inclusum numero distinctit eodem Cura Dei. Hor. Sat. I. ii. 32. sententia dia Catonis. See above, 55.

1081. ἐπέσυτο for ἐπέσσυτο Cant. Porson. Paraphr. ἀφ' ἧς αἰτίας, ὤρμησεν εἰς τήνδε τὴν γῆν τις δαιμόνων βλάβη ἐν ἀρπαγαῖς. τουτέστιν ὀργισθεῖς δ' Ἄρης ὑπὲρ τοῦ υἱοῦ αὐτοῦ τοῦ δράκοντος, ἐπήγαγε τὴν Σφίγγα Θηβαίοις, ταύτην γὰρ ἔτην δαμόνων λέγει.

1085. Schol. βραδέως μὲν ἐξέρχῃ, ἀλλ' ὅμως δὲ ἐξελεθε.

ἔξελθ', ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,
λήξας' ὀδυρμῶν πενθίμων τε δακρύων.

- Ιο. ᾧ φίλτατ', ἣ που ξυμφορὰν ἤκεις φέρων,
'Ετεοκλείους θανόντος, οὗ παρ' ἄσπίδα
βέβηκας αἰεὶ, πολεμίων εἰργων βέβη.

1090

τί μοι ποθ' ἤκεις καινὸν ἀγγελῶν ἔπος;
τέθνηκεν, ἣ ζῇ παῖς ἐμός; σήμαινέ μοι.

- Αγ. ζῇ· μὴ τρέσῃς τόδ', ὥς σ' ἀπαλλάξω φόβου.

- Ιο. τί δ'; ἐπτάπυργοι πῶς ἔχουσι περιβολαί;

- Αγ. ἴστασ' ἄθραυστοι, κούκ ἀνήρπασται πόλεις. 1095

- Ιο. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός;

- Αγ. ἀκμήν γ' ἐπ' αὐτὴν ἀλλ' ὁ Καδμείων Ἄρης
κρείσσων κατέστη τοῦ Μυκηναίου δορός.

- Ιο. ἐν εἰπέ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
οἶσθ', ὥς μέλον μοι καὶ τόδ', εἰ λεύσσει φάος. 1100

- Αγ. ζῇ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων.

- Ιο. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ

1091. ἦκες—ἀγγέλλων Ald. But ἦκες Mss. in great number; a few ἀγγέλλων, some ἀγγελλῶν, others ἀγγέλων or ἀγγελλῶν. Porson. Future participles are generally subjoined to verbs of motion: Hec. 216. Ὀδυσσεὺς ἔρχεται—νέον τι πρὸς σε σημανῶν ἔπος: see the note on 577.

1093. σ', which Barnes has added, is exhibited by C. L. one of the Leyden Mss. and perhaps others: φόβον D. without the pronoun. At one time I conjectured that the reading should be τοῦδ', to be referred to φόβου, and that μὴ τρέσῃς should be placed absolutely, as is often the case in Eurip., Alc. 335. Heracl. 655. 716. Fragm. in Plut. de Sera Num. Vind. p. 549. A. But even μὴ τρέσῃς often governs a case, and it seems rather too forced to put ὥς in this sense after another word. [But see 1104.] However as the Ms. J. has τοῦδ', if this objection could be obviated, I would not reject it, principally in consequence of a pas-

sage of Sophocles in Athenæus iii. p. 99. D. θάρσει μέγας σοι τοῦδ' ἐγὼ φόβου μοχλός. Cf. Hec. 863 (= 857.) Porson. Hipp. 1447. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόβου, al. φόνου.

1097. ἀκμήν, on the very point: Bos supplies ξυροῦ from Hom. Il. K. 173. νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς: and Herod. vi. 11. ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα. Here κινδύνου appears more obvious from the preceding line.

1100. ὥς μέλον μοι καὶ τόδ', since I am concerned about this also: see Hec. 118.

λεύσσει φάος, whether he is alive: so βλέπω for νῆο, Hec. 311. Il. E. 119. οὐδέ με φησὶ Διὸν ἔτ' ὑψεσθαι λαμπρὸν φάος ἡελίου.

1101. Cf. Alc. 9. καὶ τόνδ' ἔσωζον οἶκον εἰς τόδ' ἡμέρας. Med. 55.

1102. Brunck, with some plausibility, conjectures πῶς δ' ἔρ'. Porson. Otherwise γὰρ must be understood in allusion to the assertion of the Mes-

κυλῶν ἀπεστήσασθε πυργηρούμενοι ;
λέξον, γέροντα τυφλὸν ὡς κατὰ στείγας
ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης. 1105

Αγ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερβανὼν,
πύργων ἐπ' ἄκρων στάς, μελάνδετον ξίφος
λαιμῶν διῆκε, τῇδε γῇ σατήριον,
λόχους ἐνειμεν ἑπτά, καὶ λοχαγέτας
πύλας ἐφ' ἑπτά, φύλακας Ἀργείου δορός, 1110
σὸς παῖς, ἐφείδρους θ' ἱππότας μὲν ἱππόταις
ἔταξ, ὀπλίτας δ' ἀσπίδηφόροις ἐπι,
ὡς τῷ νοσοῦντι τειχέων εἴη δορός
ἀλκῇ δι' ὀλίγου· περγάμων δ' ἀπ' ὀρθίων
λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν 1115
Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας
δρόμῳ ξυνῆψεν ἄστν Καδμείας χθονός.

senger, that the Cadmeans had gained an advantage over the Argives: something of this kind being supplied: *I am surprised at your intelligence: for how &c.* Cf. Med. 236. 731.

1108. λαμῶν—τῆσδε γῆς Ald. contrary to the greater part of the Mss. From the reading of the membr. πολίων, Brunck has edited πλευρῶν. Porson. But in favor of λαμῶν, cf. 26. 1413.

1113. τῷ νοσοῦντι, sc. μέρει, the weak part of the wall: cf. 1187.

1114. Some improperly place a stop after ἀλκῇ. Again τ' Aldus and a part of the Mss.: δ' Grotius with others. Porson. With δι' ὀλίγου understand χρόνον, quickly: or διαστήματος, close at hand.

περγάμων: cf. 1192. Pergama, properly the citadel of Troy: Æn. ii. 555. Trojam incensam et prolapsa videntem Pergama: hence any citadel or fortress.

1115. Thus the Argive army is described by Æschylus, S. c. Th. 88. βοᾷ δ' ὑπὲρ τειχέων Ὁ λεύκασπις ἔρυνται Λεός: and by Sophocles, Antig. 106. τὸν λεύκασπιν ἐξ Ἀργύρεον φάτα βάττα πανσαγίγ. Stanley on Æsch.

l. c. supposes that this epithet means only that the shields were plain, without any device, as those of the common soldiers generally were: *parmæque inglorius albæ*, Æn. ix. 548. Cf. 1127. But it seems evident that some peculiarity in the armour of the Argives distinguishing them from other Grecian soldiers is indicated, and that it cannot be a general epithet.

1116. Mss. and ancient writers hesitate between Τευμησὸν and Τελμησὸν, not to mention less important variations. That appears to be the more ancient form, which I as well as Valck. have chosen. Porson. See Blomf. Choëph. 555. Statius uses the adj. *Teumessus* for *Thebanus*: Theb. vi. Non aliter tacita juvenis Teumessus iuras Mente acuit.

1117. ξυνῆψεν ἄστν, an elliptical expression for ξυν. ἑαυτοὺς εἰς ἄστν: when near the trench they reached the city with running: the ellipse of εἰς after verbs of motion is noticed in Med. 12. Eur. Bacch. 132. εἰς δὲ χορεύματα ξυνῆψαν Τριετηρίδων, sc. ἑαυτοὺς. That they crossed the trench will be seen from comparing v. 1204.

παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ
 ἐκείθεν, ἐκ τε τειχέων ἡμῶν πάρα.
 καὶ πρῶτα μὲν προσῆγε Νηϊταῖς πύλαις 1120
 λόχον πυκναῖσιν ἀσπίσιν πεφρικότα
 ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
 ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει,
 ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον
 χειρουμένην Αἰτωλόν· εἰς δὲ Προϊτίδας 1125
 πύλας ἐχάρει, σφάγι' ἔχων ἐφ' ἄρμασιν
 ὁ μάντις Ἀμφιάραος, οὐ σημει' ἔχων
 ὑβρισμέν', ἀλλὰ σωφρόνως ἄσσημ' ὄπλα.
 Ὠγύγια δ' εἰς πυλάμαθ' Ἱππομέδαν ἀναξ
 ἔστειχ', ἔχων σημείον ἐν μέσῳ σάκει, 1130
 στικτοῖς πανόπτην ὄμμασιν δεδορκότα,
 τὰ μὲν ξὺν ἄστρων ἐπιτολαῖσιν ὄμματα

1120. Νηϊταῖς πύλαις. Different chiefs are placed at the respective gates by Æschylus in the Seven against Thebes, in the following order:

1. Tydeus at the Πύλαι Προϊτίδες: 2. Capaneus at the Π. Ἥλεκτραι: 3. Eteocles at the Π. Νηϊταῖ: 4. Hippomedon at the Π. Ουκαῖδες: 5. Parthenopæus at the Π. Βορραῖαι: 6. Amphiaræus at the Π. Ὀμολαῖδες: 7. Polynices at the Π. ἔβδομαι, on which see Porson v. 1150.

1121. Cf. Æn. xi. 601. tum late ferreus hastis Horret ager.

1122. ἔκγονος Ald. in opposition to the greater part of the Mss. Porson. Cf. Blomf. Ag. 365.

1128. ὑβρισμένα Schol. οὐκ ἔχων ἐπὶ τῇ ἀσπίδι σημεία υπερήφανα καὶ μετὰ ἀλαζονείας, ὥς τὰ Καπανέως. καὶ παρ' Αἰσχύλῳ (S. c. Th. 588.) τοιαῦθ' ὁ μάντις, ἀσπίδ' ἐκυκλον νέμων, Πάγχαλκον, ἡῦδα· σῆμα δ' οὐκ ἐκτὴν κύκλῳ. "A thing is sometimes said ὑβρίσσειν, which is subjected to the wantonness of luxury: in Xen. Cyr. ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be

οὐδέν τι ὑβρισμένη: whence τὰ ὑβρισμένα is interpreted τὰ ἄγαν πολυτελῆ: Ælian. V. H. i. 31." Viger's Idioms p. 103. ed. Seager.

1130. ἔστειχ' Ald. ἔστειχ' membr. and ten other Mss. Porson.

1131. πανόπτην, Argus: Ovid. Met. i. 625. Centum luminibus cinctum caput Argus habebat: Inde suis vicibus capiebant bina quietem: Cetera servabant, atque in statione manebant. He is called by Æschylus S. c. Th. 585. τὸν μυριαπὸν βούταν: πανόπτης *ibid.* 91. is an adj.: καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ. In our passage it seems to require a capital.

στικτοῖς, Schol. τοῖς ἐμπεποικιλμένοις. Valck. objects to this use of the word: 'non enim στικτοὶ ejus oculi, sed ipse stictus propter oculos, ut pavonis cauda; quo poetæ oculos illius retulere.' Virgil attributes the same device to the shield of Turnus: Æn. vii. 790. At levem clypeum sublati cornibus To Auro insignibat, jam setis obsita, jam bos, (Argumentum ingens) et custos virginis Argus.

βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,
 ὡς ὕστερον θανόντος εἰσορᾶν παρῆν.
 Ὅμολωϊσιν δὲ τάξιν εἶχε πρὸς πύλαις 1135
 Τυδεὺς, λείοντος δέρος ἔχων ἐπ' ἀσπίδι
 χαίτη πεφρικὸς· δεξιᾷ δὲ λαμπάδα
 Τιτὰν Προμηθεὺς ἔφερεν ὥς, πρήσων πόλιν.
 ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις
 Ἄρην προσῆγε· Ποτνιαῖδες δ' ἐπ' ἀσπίδι 1140
 ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ,
 εὖ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι
 πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.
 ὁ δ' οὐκ ἔλασσον Ἄρεος εἰς μάχην φρονῶν,
 Καπανεὺς προσῆγε λόχον ἐπ' Ἠλέκτραις πύλαις.

1133. κρύπτοντα, for κρυπτόμενα: Soph. El. 825. ταῦτ' ἐφορῶντες Κρύπτουσιν ἔκηλοι: CEd. T. 967. ὁ δὲ θανὼν κεύθει κάτω γῆς. See Hec. 906, Med. 106. Matth. Gr. Gr. § 496.

1134. The two former verses Valck. is almost inclined to suspect, although acknowledged by Eust. Il. B. p. 182, 29=138, 25. but this one he decides to be spurious, as well as another 1149. To me both seem undoubtedly necessary to be retained. Porson. With θανόντος understand αὐτοῦ, i. e. Ἰππομέδοντος, and see v. 68.

1136. δέρας in R. in M. as an emendation; also probably Cant. But δέρος Eust. Il. Δ. p. 473, 5. 485, 5=380, 22. 369, 43. See Med. 5. Again ἀσπίδι membr. J. as Brunck has edited, who below 1140. edits ἐπ' ἀσπίδος from conjecture. Porson.

1138. Thus Musgr. has correctly punctuated, for ἔφερεν, ὥς. Porson. From this opinion Scholefi. reasonably dissents: 1. Because ὥς is more elegant than otherwise before πρήσων, as below, 1171.: and 2. Because, if this construction were admitted, Tydeus alone of all the chiefs, (except Amphiarus, in whose case it is easily accounted for) would carry ἄσημα

ἄσημα; for which no good reason can be assigned. It seems therefore better to understand the words as referring to a figure of Prometheus on the shield, bearing a torch, ὡς πρήσων πόλιν. This opinion is confirmed by a reference to the description of the shield of Capaneus, Æschl. S. c. Th. 428, ἔχει δὲ σῆμα, γυμνὸν ἄνδρα πυρφόρον, φλέγει δὲ λαμπὰς διὰ χειρῶν ἀπλισμένην χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσῃ πόλιν. Soph. CEd. C. 56. ἐν δ' ὁ πυρφόρος θεὸς Τιτὰν Προμηθεύς.

1140. Virg. G. iii. 267. quo tempore Glauci Potniades malis membra absumsere quadrigæ. Consult Lempriere's Class. Dict.

1142. στρόφιγξί γ' Ald. and a portion of the Mss. Porson. Schol. ταῖς ἡνείας, καθὰ δι' αὐτῶν στρέφεται τὸ ἄρμα.

1143. πόρπακα, Schol. τὸ κατὰ μέσον τοῦ ὄπλου ἐπὶ τὸ τοῦ ὀμφαλοῦ κοίλωμα, δι' οὗ καὶ βασανίζεται (leg. βαστάζεται) τὸ ὄπλον, i. e. a ring or thong under the boss through which the arm is inserted in carrying the shield.

δοτε μ. δ. Musgrave compares Statius Theb. x. 653. Ipsa insanire videtur Sphinx galeæ custos.

σιδηρονάτοις δ' ἀσπίδος τύποις ἐπῆν 1146
 γίγας ἐπ' ἄμοις γηγενῆς ὅλην πόλιν
 φέρων, μοχλοῖσιν ἐξανασπάσας βία,
 ὑπόνοιαν ἡμῖν, οἷα πείσεται πόλις.
 ταῖς δ' ἐβδόμαις Ἄδραστος ἐν πύλαισιν ἦν, 1150
 ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν, γραφῆν
 ὕδρας ἔχων λαιοῖσιν ἐν βραχίουσιν,
 Ἄργεῖον αὐχην· ἐκ δὲ τειχέων μέσων
 δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.
 παρῆν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα, 1155
 ζύνθημα παραφέροντι ποιμέσιν λόχων.
 καὶ πρῶτα μὲν τοῖσι καὶ μεσαγκύλοις

1147. γίγας—γηγ.: cf. 127. γίγαντι γηγενέτα προσόμοιος.

1148. I could scarcely refrain from embracing βάρων, the reading of the Ms. J. for βία: the *codex Augustianus* had it also, as is evident from the scholion, which ought to be referred to this part, but which Valck. has connected with 1186=1195. βάρων. τῶν θεμελίων καὶ τῶν βάσεων. Porson.

1150. ταῖς δ' ἐβδόμαις. Concerning the seven gates of Thebes, the five principal authors, Æschylus, Euripides, Apollodorus, Pausanias, Statius, (for I pay no regard to Hyginus,) do not give quite the same account. The greatest difficulty is in Apollodorus, who plainly makes a distinction between the *Ogygia portæ* and the *Oncaïdæ*. Hesychius' authority is to the effect that the *Ogygia portæ* and the *Oncaïdæ* were the same: 'Ὀγκας Ἀθήνας τὰς Ὠγγύλις πύλας λέγει. Æschylus (S. c. Th. 483.) mentions the *Oncaïdæ*, not the *Ogygia*; Euripides, Pausanias, and Statius, the *Ogygia*, not the *Oncaïdæ*. The *Neitæ*, which Apollodorus omits, all the rest have. Suppose we come to this conclusion, that Pausanias first wrote τὰς Ὠγγύλις ἢ Ὀγκαίδας, then τὰς Νηϊτας in its place, but that Ὀγκαίδας being omitted, and afterwards restored in the

margin, forced out the other word from its position? Besides *Hebdomæ* is not a proper name of the gates; but Æschylus and Euripides, six gates being expressly mentioned, passed by the last without notice. This is the remainder of the Scholium, which I have quoted on v. 1148. τινὲς δὲ φασὶ τὰς εὐδόμους πύλας τῆς Βοιωτίας καλεῖσθαι ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίππης, ἀφ' οὗ πᾶσα ἡ Βοιωτία ἐκλήθη. Read τὰς ἐβδόμας πύλας Βοιωτίας καλεῖσθαι. This being premised, I arrange the names of the gates in this order: 1. Προττίδες. 2. Ἥλεκτραι. 3. Νηϊται. 4. Ὀγκαίδες ἢ Ὠγγύλιαι. 5. Βορβαῖαι ἢ Ὑψισται ἢ Βοιότιαι. 6. Ὀμολαῖδες. 7. Κρηναῖαι ἢ Δαικαῖαι. Porson.

1151. γραφῆν for γραφήν is Valck.'s emendation. Thus also the Ms. J. ἦ being written above. Porson.

1152. Virg. Æn. vii. 637. clypeoque, insigne paternum, Centum angues, cinctamque gerit serpentibus hydram.

1156. παρφέροντι Aldus and a few Mss. πρὸς φέροντι K. Porson.

ποιμέσιν i. e. στρατηγοῖς: Eur. Suppl. 675. ποιμένες δ' ὄχων Τετραδῶν κατήρχον ἐντεῦθεν μάχης.

1157. μεσαγκύλοις Schol. τοῖς ἀκοντίοις, διὰ τὸ κατὰ μέσον τοῦ ξύλου τὰ

ἔμαρνάμεσθα, σφειδόναις θ' ἐκηβόλοις,
 πέτρων τ' ἀραγμοῖς· ὥς δ' ἐνικῶμεν μάχη,
 ἐκλαγξε Τυδεὺς, καὶ σὸς ἐξαίφνης γόνος· 1160
 ᾧ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς,
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις;
 γυμνῆτες, ἰππεῖς, ἀρμάτων τ' ἐπιστάται·
 ἡχῆς δ' ὅπως ἤκουσαν, οὐτίς ἀργὸς ἦν,
 πολλοὶ δ' ἐπίπτον κρᾶτας αἵματούμενοι· 1165
 ἡμῶν τ' ἐς οὐδας εἶδες ἂν πρὸ τειχεῶν
 πυκνοὺς κυβιστητῆρας ἐκνευκότας·
 ξηρὰν δ' ἔδευον γαῖαν αἵματος ροαῖς.
 ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,
 Τυφῶς πύλαισιν ὥς τις ἐμπεσὼν, βοᾷ 1170
 πῦρ καὶ δικέλλας, ὥς κατασκάψων πόλιν.
 ἀλλ' ἔσχε μαργᾶντ' αὐτὸν ἐναλίου θεοῦ

ἀκόντια ἀγκύλον τι καὶ κοῖλον ἔχειν, ὡς
 ἂν ἐρεῖδηται ἡ χεὶρ τοῦ πέμποντος. An-
 drom. 1122. πόλλ' ὁμοῦ βέλη, Οἰστοί,
 μεσόγκυλ', ἐκλυτοί τ' ἀμφώβολοι. The
 derivation is more probably from ἀγ-
 κύλη, the thong by which the javelin
 was hurled, sometimes used for the
 javelin itself: Orest. 1484. ὁ μὲν πέ-
 τρους, ὁ δ' ἀγκυλάς, Ὁ δὲ ξίφος πρό-
 κειπον ἐν χερσὶν ἔχων.

1158. ἐκαβόλοις Aldus, who is too
 profuse of Doric forms. Porson.

1161. κατεξάνθαι: cf. Med. 1026.
 Soph. Aj. 726. πέτροισι—καταξανθεῖς.

1163. The conjunction, which Valck.
 wishes to be omitted, is wanting in
 the Ms. J. Porson.

1164. ἀργὸς οὐτίς ἦν Ald. contrary
 to most Mss. Porson. Ὅπως in relation
 to time, occurs again 1469. See
 Hoogev. p. 134. Seager.

1166. ἡμῶν δ' Ald.: more Mss.
 otherwise. Again ἐκνευκότας for
 ἐκπενευκότας, is a conjecture of Mark-
 land on Suppl. 692. which is approved
 of by Valck. on Hipp. 822. and by
 Brunck. Porson. Κυβιστητῆρας, tum-
 blers, a term first applied in derision

by Homer, Il. II. 745. *Ὁ πόποι, ἡ
 μάλ' ἐλαφρὸς ἀνὴρ, ὡς βεῖα κυβιστῆ·
 750. Ἡ βὰ καὶ ἐν Τρώεσσι κυβιστη-
 τῆρες ἔασιν: cf. 742. ὁ δ' ἄρ', ἀρνευ-
 τῆρι ἐουκὼς, Κλέπες' ἀπ' εὐεργέος
 διφρου, like a diver. Eur. Suppl. 693.
 τῶν δὲ, θραυσθέντων διφρων, Εἰς κρᾶτα
 πρὸς γῆν ἐκκυβιστῶντων βία.

1169. Eur. Suppl. 900. παῖς Παρ-
 θενοπαῖος, εἶδος ἐξοχώτατος, Ἀρκὰς μὲν
 ἦν· ἐλθὼν δ' ἐπ' Ἰνάχου ροὰς, Παι-
 δεύεται κατ' Ἀργος: 906. Λόχοις δ'
 ἐνεστῶς, ὥσπερ Ἀργεῖος γεγάς, Ἥμινε
 χώρα. Aesch. S. c. Th. 543. παῖς Παρ-
 θενοπαῖος Ἀρκὰς· ὁ δὲ τοιοῦτ' ἀνὴρ
 Μέτοικος, Ἀργεῖ δ' ἐκτίνων καλὰς τρο-
 φὰς, Πύργοις ἀπειλεῖ τοιοῦτ' ἂ μὴ κρᾶνοι
 θεός.

1170. βοᾷ Schol. ἀνεβόησε φωνῇ
 μεγάλῃ, πῦρ καὶ δικέλλας αἰτῶν.

1171. δικέλλας Grotius, the Leyden
 Mss., and others probably for δικέλ-
 λαν. Also κατασκάψων King from Mss.,
 but the other reading is better. Porson.
 Cf. 1138.

1172. ἔσχε, stopped, checked: cf.
 1212. for κατέχω, Bacch. 555. φονίον
 δ' ἀνδρὸς ὕβριν κατὰσχες.

- Περικλύμενος παῖς, λαῶν ἐμβαλὼν κάρη
 ἀμαξοπληθῆ, γείσ' ἐπάλξεω ἀπο-
 ξανθὸν δὲ κρᾶτα διεπάλυνε, καὶ ῥαφαῖς 1175
 ἔρρηξεν ὀστέων, ἄρτι δ' οἶνωπὸν γένυν
 καθημάτωσεν· οὐδ' ἀποίσεται βίον
 τῇ καλλιτόξῳ μητρὶ, Μαινάλου κέρη.
 ἐπεὶ δὲ τάσδ' ἐσεῖδεν εὐτυχεῖς πύλας,
 ἄλλας ἐπῆει παῖς σὸς, εἰκόμην δ' ἐγώ. 1180
 ὀρῶ δὲ Τυδία καὶ παρασπιστὰς πυκνοὺς
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεω
 λιπεῖν ἐρίπνας φυγάδας· ἀλλὰ νιν πάλιν,
 κυναγὸς ὥσει, παῖς σὸς ἐξαθροίζεται, 1185
 πύργοις δ' ἐπέστησ' αὐθις· εἰς δ' ἄλλας πύλας
 ἠπειγόμεσθα, τοῦτο παύσαντες νοσοῦν.
 Καπανεὺς δὲ, πῶς εἴποιμ' ἄν, ὥς ἐμαίνεται ;
 μακραύχενος γὰρ κλίμακος προσαμβάσεις
 ἔχων ἐχώρει, καὶ τοσόνδ' ἐκόμπασε, 1190
 μῦθ' ἄν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς,

Ἐνναλίου L. Again 1178. Μαινάλου
 χθόνα as a var. reading, Schol. Au-
 gust. Porson.

1174. Cf. Orest. 1585. ἡ τῷδε θρηγ-
 κῇ κρᾶτα συνθραύσω σέθεν, ῥήξας
 παλαιὰ γείσα, τεκτόνων κόρον. Γείσσα,
 the eaves. Cf. Virg. Æn. ii. 445.
 Dardanidæ contra tures ac tecta do-
 morum Culmina convellunt.

1175. διεπάλυνε, *smashed, crushed,*
ground to powder, from πᾶλη, flour,
small dust.

1178. Schol. οὐδὲ ἐπ᾽ αὐτὴν ἐαυτὸν
 ζῶντα τῇ αὐτοῦ μητρὶ τῇ Ἀταλάντῃ
 κόρῃ τοῦ Μαινάλου, ἦγον τῇ περὶ τὸ
 Μαιναλον διατριβούσῃ.

1182. Αἰτωλοῖσιν Ald. Αἰτωλίσιν
 (or without ν) Grot. and many Mss.
 Porson. Valck. observes that the
 tragedians are partial to feminine forms
 like Αἰτωλῖς. See above, v. 140.

εἰς ἄκρον στ., the highest ridge or
 edge, as στόμα μαχαίρας, στρατοῦ,
 πολέμου &c. Statius Theb. x. 522.
 pars ad fastigia missas Exultant hæ-
 sisse faces.

1183. ὥστε φυγάδας λιπεῖν ἐρ. ἐπ.,
 so that the flying troops left the heights
 of the ramparts. Eur. El. 210. οὐ-
 ρείας ἀν' ἐρίπνας.

1184. νιν for αὐτοῦς: this pronoun
 is found in Pindar and the tragedians,
 and is of all genders and numbers.
 See Matth. Gr. Gr. § 146.

1186. τοῦτο παύσαντες ν., having
 stopped this mischief: cf. 1113. Med.
 715.

1191. Thus Capaneus is represented
 as threatening in Æsch. S. c. Th. 423.
 θεοῦ το γὰρ θέλοντος ἐκπέρσειν πόλιν,
 καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
 ἔριν πέθῃ σκῆψασαν ἐκποδὴν σχεθεῖν:

τὸ μὴ οὐ κατ' ἄκρων περιγáμων ἐλεῖν πόλιν.
καὶ ταυθ' ἅμ' ἠγόρευε, καὶ πετρούμενος
ἀνείρφ', ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,
κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα. 1195
ἦδη δ' ὑπερβαίνοντα γέισα τειχέων
βάλλει κεραυνῷ Ζεὺς νιν· ἐκτύπησε δὲ
χθών, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων
ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,

and again in Eur. Suppl. 498. ὤμοσεν πόλιν Πέρσειν, θεοῦ θέλοντος, ἦν τε μὴ θέλη.

1192. τὸ μὴ οὐ—ἐλεῖν. "The infin. is put with the accus. of the article for the gen. Soph. Antig. 778. τεύξεται τὸ μὴ θανεῖν. After ἔχειν, to withhold, ἔχεσθαι, to withhold one's self. Soph. (Ed. T. 1387. οὐκ ἂν ἐσχόμεν Τὸ μὴ 'ποκλεῖσαι τοῦτον ἄλλιον δέμας. Herod. v. 101. τὸ μὴ ληλατῆσαι ἀφ' ἑαυτοῦ ἔσχε τόδε." Matth. Gr. Gr. § 542. obs. 3.

κατ' ἄκρων π. ἐλεῖν π. "Schol. τὸ παρὰ περὶ λόγῳ κατὰ κράς, vel κατ' ἄκρας. Thuc. iv. 112. Βρασιδᾶς—ἔνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐνράπετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν. Hom. II. O. 577. κατ' ἄκρης "Ἴλιον αἰπεινὴν ἐλεῖν. Herod. vi. 20. αἰρέουσι κατ' ἄκρης. Hesych. κατ' ἄκρας ἐλεῖν, τὸ ἐξ ἐφόδου καὶ τὸ αἰφνίδιον: (this explanation belongs rather to κατὰ κράτος.) Sallust. vi pugnandaque capere." Valck. Æsch. Choëph. 679. κατ' ἄκρας ἐνθάδ' ὡς πορθοῦμεθα: Blomf. compares Virg. Æn. ii. 290. ruit alto a culmine Troja: 603. sternitque a culmine Trojam.

1193. καὶ ταυθ' ἅμ' ἦγ., καὶ κ. τ. λ. "The Attics would generally write, καὶ ταυθ' ἅμα λέγων, ἀνείρπε. Eur. Bacch. 1080. καὶ ταυθ' ἅμ' ἠγόρευε, καὶ πρὸς οὐρανόν, Καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Electr. 788. Καὶ ταυθ' ἅμ' ἠγόρευε, καὶ χερὸς λαβὼν Παρήγεν ἡμᾶς." Valck.

1194. "Stat. Theb. x. 843. Ille nec ingestis, nec terga sequentibus usquam Detrahitur telis; vacuoque sub aëre pendens, Plana velut terra

certus vestigia figat, Tendit, et ingenti subito occurrente ruina. Virg. Æn. ii. 443. Hærent parietibus scalæ, postesque sub ipsos Nituntur gradibus, clypeosque ad tela sinistris Protecti obijciunt, prensant fastigia dextris." Valck.

1195. ἀμείβων. Stat. Theb. x. 843. Dixit et alterno captiva in mania gressu Surgit ovans.

ἐνηλάτων Schol. ἀμείβων, ἦγουν διερχόμενος, τὰ ξεστὰ βάθρα, ἦγουν τὰς ξυστὰς βαθμίδας τῶν ἐνηλάτων τῆς κλίμακος, τούτῃσι τῶν ὀρθῶν ξύλων, ἐφ' οἷς πεπήγασι αἱ βαθμίδες. Eur. Suppl. 729. εἰς ἄκρα βῆναι κλιμάκων ἐνῆλατα. Hipp. 1229. σύρργγες τ' ἄνω Τροχὸν ἐπήδων, ἀξόνων τ' ἐνῆλατα, where Monk renders it by the linch-pins. Eustathius on the contrary defines ἐνῆλατα to be the same as βάθρα or βαθμίδες, αἱ ἐνελήλαιντο τοῖς ὀρθοῖς ξύλοις: and this opinion is confirmed by the passages quoted above. We shall therefore, I think, more correctly consider ἐνῆλατα as the steps of the ladder, which are driven into (ἐνελήλαιντο) the upright pieces, and ξέστ' ἐνηλάτων βάθρα, the smooth footing of the steps, as a periphrasis for ξέστ' ἐνῆλατα: also in Hipp. l. c. ἀξόνων ἐνῆλατα may denote the spokes.

1196. Cf. Virg. Æn. vi. 592. of Salmonæus, "At pater omnipotens, densa inter nubila telum Contorsit, non ille faces, non fumea tædis Lumina, præcipitemque immani turbine adegit." Soph. Antig. 134.

1199. ἴσφ. χωρὶς ἄλλ. Schol. ὡς ἀπὸ σφενδόνης χωρίζετο τὰ μέλη αὐτοῦ ἀπ' ἀλλήλων.

κόμαι μὲν εἰς Ὀλυμπον, αἶμα δ' εἰς χθόνα, 1200
 χεῖρες δὲ καὶ κῶλ', ὡς κύκλωμ' Ἰξίονος,
 εἰλίσσεται· εἰς γῆν δ' ἔμπυρος πίπτει νεκρός.
 ὡς δ' εἶδ' Ἀδραστος Ζῆνα πολέμιον στρατῷ,
 ἔξω τάφρου καθεῖσεν Ἀργείων στρατόν.

οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας 1205

ιδόντες, ἐξήλαυνον ἀρμάτων ὄχους
 ἱππεῖς, ὀπλῖται, κεῖς μῖσ' Ἀργείων ὅπλα
 ξυνῆψαν ἔγχη· πάντα δ' ἦν ὁμοῦ κακὰ·
 ἔθνησκον, ἐξέπιπτον ἀντύγων ἅπο·

τροχοί τ' ἐπήδων, ἄξονές τ' ἐπ' ἄξοσι· 1210

νεκροὶ δὲ νεκροῖς ἐξισωρεύονθ' ὁμοῦ.
 πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς
 εἰς τὴν παροῦσαν ἡμέραν· εἰ δ' εὐτυχῆς
 ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει.

Χο. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1215

γνώμην ἔχουσιν, εὐτυχῆς εἶην ἐγώ.

Ιο. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·

1204. *στρατῷ* having immediately preceded, Brunck prefers *Ἀργείων* δ-πλα, which however is repeated in 1207. *Potson*.

1206. Brunck has adopted *ὄχοι*, the conjecture of Musgr. *ὀπλῖται τ' εἰς* Scal. *Potson*. *ἀρμάτων ὄχους* is a periphrasis for *ἄρματα*, of which we meet with an instance in Eur. Hipp. 1161. *οἰκείος αὐτὸν ὤλεσ'* *ἀρμάτων ὄχος*: also in Suppl. 662. *ἀρμάτων ὀχήματα*. See Hec. 298.

1210. *τροχοὶ δ'* M. *Potson*. Cf. Hipp. 1229. *ἐξυμνῶντα δ' ἦν ἅπαντα σύρργές τ' ἦν Τροχῶν ἐπήδων, ἄξονων τ' ἐπήλατα*. Xen. Cyr. vii. 1, 32. *ὅπῳ τῶν παντοδαπῶν σωρευμάτων ἐξαλλόμενον τῶν τροχῶν*.

1211. Cf. 895. Lucret. vi. 1261. *Confertos ita acervatim mors accumulabat*. Virg. Geo. iii. 556. *Jamque catervatim dat stragem*.

1212. *ἔσχομεν* Schol. *διεκαλώσαμεν*,

we have hindered: cf. 1172.

1214. After this line Scaliger adds, undoubtedly from a Ms.: *καὶ νῦν γὰρ αὐτὸν (leg. αὐτὴν) δαμνῶναι ἔσσε' τις*. *Potson*.

1216. *ἔχοιεν* Ald. without meaning: *ἔχουσιν* almost all Mss. *Potson*.

εὐτυχῆς εἶην ἐγώ, *may my lot be fortunate!* cf. 1599. *εἴη δ' εὐτυχέστερος βίος*. Potter's translation runs thus: "should the Gods conceive kinder intents, *I too should share the joy*:" but this would require *ἂν εἶην* in the Greek. These '*kinder intents*' the Paraphrast explains to be, *τὸ φίλιαν ἐμβαλεῖν τοῖς νεκροῖς*: but the Schol. with more probability comments thus: *εἰ οἱ θεοὶ τὰ δίκαια κρίνουσι, καὶ συμβῇ ἀπολέσθαι τοὺς Θηβαίους*: whence *ἀμείνονα γνώμην* must be understood to mean only a *different judgment*, one over which mortals can exert no control. Similar is the use of *κρείσων* in Eur

καῖδές τε γάρ μοι ζῶσι, κακπέφευγε γῆ·
 Κρίων δ' εἰοικε τῶν ἐμῶν νυμφευμάτων,
 τῶν τ' Οἰδίου δύστηνος ἀπολαῦσαι κακῶν, 1220
 παιδὸς στερηθεῖς, τῇ πόλει μὲν εὐτυχῶς,
 ἰδίᾳ δὲ λυπρῶς· ἀλλ' ἀνελθέ μοι πάλιν,
 τί τὰπὶ τούτοις παῖδ' ἐμῶ δρασσεῖτον;

Αγ. ἔα τὰ λοιπὰ, δεῦρ' αἰεὶ γὰρ εὐτυχεῖς.

Ιο. τοῦτ' εἰς ὑποπτον εἴπας· οὐκ ἔατέον. 1225

Αγ. μεῖζόν τι χεῖρζεις, παῖδας ἢ σεσσωμένους;

Ιο. καὶ τὰπίλοιπά γ' εἰ καλῶς πρέσσω, κλύειν.

Αγ. μέβες μὲν ἔρημος παῖς ὑπασπιστοῦ σέθεν.

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῃ.

Αγ. οὐκ ἂν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1230

Hec. 605. ναυτική τ' ἀναρχία Κρείσων πυρός.

1218. κακπέφευγε Ald. M. R.; καὶ πέφευγε King. ex Mss. certe; sic enim C. D. L. Leid. pr. κακπέφευγε Grot. Cant. J. K. Flor. Leid. sec. μνηστευμάτων Cant. Porson.

1220. ἀπολαῦσαι: this verb is used in a gen. sense, *to suffer the consequences, reap the fruits, good or bad*. Il. O. 17. οὐ μὲν οἶδ' εἰ αὖτε κακοῖς φηῖς ἀλεγυῖν Πρώτῃ ἐπαύρηαι, καὶ σὲ πλεῖστον ἰμάσσω, *whether you will first enjoy the fruits of your artifices, i. e. suffer for*. See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. Gr. § 361.

1223. δρασσεῖτον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκευάζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio, esurio*, &c. which are derived from the fut. participles *parturus, esurus*. There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. To the instances cited at Orest. 1679. add Plato Polit. p. 177, 1. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frst. 184. E. Læmar. Aristides iii. p. 723. ed. Canter. ii. p. 420. Jebb.

Porson. These instances relate to the use of δεῦρο in reference to *time*, it being properly an adv. of *place*: see Med. 668.

1226. ἢ παῖδας Aldus. Grotius with most Mss. παῖδας ἢ. Porson.

1227. "Καὶ and γε are usually separated by some other word or words. Their use is in superadding something of more moment to something of less; not waving or setting aside the latter, as γε alone would do, but amplifying and exaggerating the whole: Menel. Ἑλληνικὸν τοι τὸν δρόμον τιμῶν ἀεὶ. Tynd. Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλει: Eur. Or. 481. *yes; and what is more*, &c. q. d. *what you have said is true, but this is no less true, and of still greater importance*. So Phœn. 1227." Hoogeſ. p. 87. rd. Seager.

1230. οὐκ ἂν γε Ald. King has discarded the conjunction, with the sanction of Mss.; οὐκ ἂν σε L. M. R. which might admit of vindication, by understanding *σε* for *σοι*, which seems to be the case in Iph. Aul. 814. (αἰ μ' ἀεὶ προσκείμενοι λέγουσ'), a diphthong before a short vowel being incapable of elision: οὐκ ἂν without γε D. You might also read, were it not too far removed from the common reading, οὐκ ἂν τι—κακόν. Porson. Scholef. would

- Ιο. ἤν μή με φεύγων ἐκφύγης πρὸς αἰθέρα.
 Αγ. αἰ' αἰ' τί μ' οὐκ εἶσας ἐξ εὐαγγέλιου
 φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;
 τὼ παῖδε τὼ σὼ μέλλετον τολμήματα
 αἰσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, 1235
 λέξαντες Ἀργείοισι Καδμείοισί τε
 εἰς κοινὸν, οἷον μήποτ' ἄφελον, λόγον.
 Ἔτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς

read *σε* in this line, and retain *γε* in the next, where he considers it essential to the sense, and expresses its force thus: *yes, but you shall though, unless, &c.* See Med. 863.

1231. *ei* Ald. *ἢν* Valck. with Mss. generally. I have also edited *με* for *γε* with Musgr. from Cant. M. R. Scal. Brunck's membr. lib. P. Aristoph. Ach. 178. Δεῖ γὰρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Nub. 167. Ἦ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην. Herod. iv. 23. ὅς ἂν φεύγων καταφύγῃ ἐς τοὺτους, ὅπ' οὐδενὸς ἀδικεῖται. Thus Arch., which Valck. properly approves. Wesseling aptly cites v. 95. Hom. Il. ἔ. 81. Xen. Anab. ii. p. 169, 19. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποιοῦ ἂν τάχους φεύγων τις ἀποφύγοι. In these passages by the simple verb the attempt, by the compound the effect is indicated. Porson. Cf. Med. 1293. "Herod. iv. 132. ἢν μὴ ὄρνιθες γενόμενοι ἀναπτήσθαι ἐς τὸν οὐρανὸν,—οὐκ ἀπονοστήσετε ὀπίσω. Eur. Or. 1695. ἢν *γε* μὴ φύγῃς πτεροῖς. Iph. T. 843. δέδοικα δ' ἐκ χειρῶν με μὴ πρὸς αἰθέρα Ἀμπατμέανος φύγῃ." Valck. Supply λέξεις at the commencement of the line.

1232. *ἐξ* εὐαγγ. φ., *after my good news*: on this use of the prep. see Hec. 903. 1142. Med. 1180. Livy i. 16. Postquam ex tam turbido die serena et tranquilla lux rediit.

1233. ἀλλὰ (κελεύεις) μην. κ. "Sometimes the infin. requires a word to be supplied which is the opposite to the preceding one, as Herod. vi. 104. δ νόμος—ἀνώγει τωτὸν αἰεὶ, οὐκ ἔων φεύγειν οὐδὲν πληθὸς ἀνθρώπων ἐκ μάχης, Eurip. Phææn.

ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι, sc. κελεύω, the contrary to οὐκ ἔων, as Cic. Fin. ii. 21. 68. Comp. Herod. vii. 143. Thuc. iv. 9." Matth. Gr. Gr. § 634. Soph. CEd. T. 241. τὸν ἄνδρ' ἀπαυδῶ τοῦτον,—Μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινα,—'Ὡθεῖν δ' ἀπ' οἴκων πάντας, sc. κελεύω. Here Elmal. quotes the first Ep. to Tim. iv. 3. κωλυόντων γαμῶν, ἀπέχεσθαι βρωμάτων, ἃ θεὸς ἔκτισεν εἰς μετὰληψιν μετ' εὐχαριστίας, where the ellipse is thus supplied in our Translation: 'forbidding to marry, and commanding to abstain from meats.'

1234. "Post μέλλετον e vicino τολμῶν supplendum; nisi quis jungenda consuerit μέλλετον — μονομαχεῖν." Valck. The latter method is much to be preferred: τολμήματα αἰσχιστα will thus be in apposition to μονομαχεῖν: μέλλετον μονομ., δ ἐστὶ τολμ. αἰσχ.: see Hec. 1150.

1236. λέξαντες for λέξαντε: see v. 69.

1237. εἰς κοινὸν, in public: Eur. Or. 764. εἰς κοινὸν λέγειν χρή.

1238. Ἔτεοκλῆς προὔπηρξ' edd. Ald. Grot. Musgr.: but Ἔτεοκλῆς, which the metre requires, is found in C. Cant. K. M. R. and doubtless others. Again προὔπηρξ' does not admit a crasis, as Alcid seems to have supposed, but forms an anapest; nor do I believe that this compound was in existence at this period; at least it is no where extant in the Attic poets. Read therefore with most Mss. δ' ὑπῆρξ', which Valck. first restored. For ἀπ' some Mss. have ἐπ', but the received reading is better.

πύργου, κελεύσας σίγα κηρύξαι στρατῷ
 ἔλεξε δ', ὃ γῆς Ἑλλάδος στρατηλάται, 1240
 Δαναῶν τ' ἀριστεῖς, οἵπερ ἦλθετ' ἐνθάδε,
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν
 ψυχὰς ἀπεμπολᾶτε, μήβ' ἡμῶν ὑπερ.
 ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεῖς,
 μόνος ξυνάψω ξυγγόνῳ τῷ μῶ μάχην 1245
 καὶ μὲν πᾶν τόνδ', οἶκον οἰκήσω μόνος,
 ἡσώμενος δὲ τῷδε παραδώσω μόνῳ.
 ἡμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα
 νεείσεσθε, βίοντον μὴ λιπόντες ἐνθάδε,

Porson. Cf. 1023. "Verbs which by their nature express rest, are often made to show motion by means of the prepositions ἀπὸ and ἐκ, because an action is at the same time implied, to which the motion properly belongs. *Soph. Antig.* 411. καθήμεθ' ἄκρων ἐκ πάγων δῆνημοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, *Il. E.* 153. "Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι Στῶσ' ἐξ Οὐλύμποιο ἀπὸ θίου. *Eur. Tro.* 527. ἀνὰ δ' ἐβόασεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. *Phoen.* 1238. Ἐτεοκλέης δ' ἐπήρξ' ἀπ' ὀρθίου σταθεῖς Πύργου, sc. λέγειν ἐς κοινόν, the verbs remain which have properly the construction with ἐκ or ἀπὸ, although they must be taken immediately after the v. ἴστασθαι." *Matth. Gr. Gr.* § 596. c.

1239. *Schol.* κελεύσας τοῖς κήρυξι σιγῇ κηρύξαι τῷ λαῷ. *Eur. Herac.* 830. ἐπεὶ δ' ἐσθίμην ὕρθιον Τυρσηνικῇ Σάλπικι, sc. ὁ σάλπιγκτής.

1241. ἀριστεῖς here and below, 1260. *Brunck* has edited from the membr. Several Mss. and *Scaliger* add the conjunction. *Porson.*

1245. *Brunck* has admitted μόνῳ, which *Valck.* conjectured. I prefer the other conjecture alluded to by *Valck.*, μόνῳ φοι τῷ μῶ: [*Herac.* 807. ἐμοὶ

μόνος μόνῳ Μάχην ξυνάψας:] for although αὐτὸς is often put for μόνος, (493. 1774.) yet αὐτὸς μόνος is no tautology. Besides *Eurip.* has designedly repeated this word; for again 1247. *Brunck* has well restored μόνῳ from his *membrance*, which reading *Scaliger's* copy also afforded, in the place of πόλιν, or, as the Mss. Cant. Flor. have it, πάλιν. *Euripides* amuses himself similarly with the word ἀδικῶ and its derivatives, in *Orest.* 638. also with κακὸς *Alcest.* 713. *Valckenaer* well explains the participle μεθεῖς by ῥίψας. *Porson.* *Eur. Rhes.* 154. ἐγὼ πρὸ γαλας τόνδε κίνδυνον θέλω ῥίψας κατόπτης ναὺς ἐπ' Ἀργείων μολεῖν: here, as *Valck.* remarks, μεθεῖς would afford the same sense: that the verbs are allied in signification is apparent from *Eur. Hipp.* 356. ῥίψας, μεθήσω σῶμα: and *Hel.* 1412. μεθεῖναι σῶμ' ἐς οἶδμα πόρτιον. *Photius:* κίνδυνον ἀναρρίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων: to run a risk, to stand the hazard of the die.

1248. Ἀργείων *Ald.* and several Mss. Some Ἀργείων. Ἀργείων *R.* Ἀργεῖοι *Brunck* from the membr. and thus *Scaliger.* *Porson.*

1249. Mss. fluctuate between νείσεσθε, as *Aldus*, νείσεσθε, νείσεσθε, νείσεσθε. But the last is more agreeable to analogy. *Porson.* Cf. *Il. E.* 74. τοὶ δὲ νείσθων Ἄργος ἐς ἱππόβοτον.

Σπαρτῶν τε λαὸς ἄλλis, ὅσος κείται θανών. 1250
 τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος
 ἐκ τάξεων ᾠρουσε, κἀπήνει λόγους.
 πάντες δ' ἐπερρόθησαν Ἀργεῖοι, τάδε,
 Κάδμου τε λαὸς, ὡς δίκαι' ἠγούμενοι.
 ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταιχμίοis 1255
 ὄρκους ξυνῆψαν ἐμμένειν στρατηλάται.
 ἤδη δ' ἐκρυπτον σῶμα παγχάλκοis ὄπλοis
 δισσοὶ γέροντος Οἰδípου νεανίαι·
 φίλοι δ' ἐπόσμου, τῆσδε μὲν πρόμον χθονὸς
 Σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναῖδων ἄκροι. 1260
 ἔσταν δὲ λαμπρῶ, χεῶμά τ' οὐκ ἠλλαξάτην,
 μαργῶντ' ἐπ' ἀλλήλοisιν ἰέναι δόρυ.
 παρ᾽ ἐξιώντες δ' ἄλλος ἄλλοθεν φίλων,

1250. Valck. considers this verse as spurious: δὲ for τε Ald. and some Mss. Many δs for ὅσος: the second Leyden λαῶν for λαός. At the end some have νεκρός: θανών is omitted in D. Porson. See Hec. 278. 394.

1251. ἔλεξ' ὁ σὸς δὲ Ald.: but several copies omit the article. Porson. Hipp. 1045. εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ.

1252. ᾠρουσε Ald. without the augment, contrary to Mss. Porson.

1253. ἐπερρόθησαν: cf. Hec. 551. Orest. 902. Ἐπερρόθησαν δ' οἱ μὲν, ὡς καλῶς λέγοι, Οἱ δ' οὐκ ἐπῆνουν. The verb is derived from ῥόθος, the dashing of the waves in rowing, and therefore implies a simultaneous shout: hence ἐπῆρθος, one who rows with another, a helper.

1255. ἐπὶ τοῖσι δ' Ald. Grot. ἐπὶ τοῖσδ' not a few Mss. But Valck. has properly edited ἐπὶ τοῖσδε δ' from the second Leyden, with which the Ms. M. and, apparently, Cant. a m. pr., agree. A similar error occurs in Orest. 888. and above 638. Porson. 'Επὶ τοῖσδε, on these conditions: see Hec. 715. On the verb σπένδω, see Med. 1137.

1256. στρατηλάτας Ald. et plures

Mss. στρατηλάταις Grot. sed στρατηλάται Leid. uterque et Scaligeri codex. Porson. The order is: καὶ στρατ. ξυνῆψαν ὄρκ. ἐν μετ. ἐμμένειν ταῖς σπονδαῖς, to be supplied from ἐσπείσαντο. See Med. 751.

1259. πρόμαχον χθονὸς J. χθονὸς πρόμον Flor. which in the preceding line for δισσοὶ had οἱ τοῦ from 1379. where on the contrary Scaliger has noted δισσοί. Porson.

1261. χρεῖματ' Ald., which Grotius corrected. Porson. Valck. compares Il. N. 279. Τοῦ μὲν γὰρ τε κακοῦ τρέπεται χρεὶς ἀλλυδὸς ἄλλῃ. Τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρεὶς, οὐτε τι λήην Ταρβέι.

1262. Muretus, cited by Valck., compares Hor. Carm. i. 15, 27. furit te reperire atrox Tydides: and thus renders the line: *Hastam furentes mittere alter in alterum.*

1263. παρ᾽ ἐξιώντε δ' some corruptly: ἄλλοι Ald. Grot. Barnes has edited ἄλλος, and thus several Mss. ἄλλοis J. by a confusion of the two readings. In Aristoph. Plut. 785. ἐνδεικνύμενοι ἕκαστος εὐνοίαν τινα is still left, although a portion of the Mss. and Suidas v. φλᾶν, give ἐνδεικνύμενος. Porson. "Ἄλλος ἄλλοθεν involving the

λόγοισι θαρσύνοντες, ἐξηύδων τάδε·
 Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας 1265
 τρόπαιον, Ἄργει τ' εὐκλεᾶ δοῦναι λόγον.
 Ἔτεοκλέα δ' αὖ, νῦν πόλεως ὑπερμαχεῖς,
 νῦν καλλίνικος γενόμενος, σκήπτρον κρατεῖς.
 τάδ' ἠγόρευον, παρακαλοῦντες εἰς μάχην.
 μάντιες δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς 1270
 ῥήξεις τ' ἐνάμων, ὑγρότητ' ἐναντίαν,

idea of the plural is generally accompanied by a verb in that number: II. I. 311. ὥς μὴ μοι τρώξῃτε παρήμενοι ἄλλοθεν ἄλλος. *Æsch. Ag.* 606. ὁλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν "Ελασκον εὐφημοῦντες. *Plat. Charm.* in. καὶ με ὥς εἶδον εἰσόντα ἐξ ἀπροσδοκῆτου εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also *ἥρωων* δὲ ἄλλος ἄλλο *ib.* p. 107."—*Matth. Gr.* Gr. § 301.

1264. Thus *Aldus*, correctly: λόγοισι θαρσύνοντες (—*τε C. D.*) προσήδων *C. D. L. Leid.* pr. *Brunck* from the membr. has edited, λόγοις ἐθάροσινόν τε κἀξηύδων τάδε. *Porson.*

1265. ἐν σοὶ, sc. κεῖται or ἐστὶ, *it depends on you: Herod. vi.* 109. ἐν σοὶ νῦν, *Καλλίμαχε, ἐστίν, ἡ καταδουλώσαι Ἀθήνας, ἡ κ. τ. λ.* See *Med.* 230. *Blomf. Pers. Gl.* 177. *Brasse* *Ed. T.* 304.

Ζηνὸς βρ. Tr. Cf. 1487. *Eur. Heracl.* 936. Ὕλλος μὲν οὖν, ὅτ' ἐσθλὸς Ἰάλεως, βρέτας Διὸς τροπαίου καλλίνικον ἴστασαν. *Suppl.* 647. πῶς γὰρ τροπαία Ζηνὸς Αἰγέως τόκος ἔστησεν; See *Potter's Grec. Antiq.* Vol. II. p. 111. 114. In *Æn.* xi. 7. *Æneas* is represented as fixing up a trophy in honor of *Mars*.

1266. εὐκλεᾶ. "Adj. which have a vowel before the termination in Attic contract -έα into -ᾶ, not -ῆ: e. g. ἀκλεᾶ, ἀκλεᾶ, ὀγιά, ὀγιά. In Ionic and Doric the ε which precedes the termination -εα is omitted, e. g. *δυοκλέα*, II. B. 116. for *δυοκλεᾶ* from *δυοκλεῆς*. *Pind. Ol.* ii. 163. εὐκλεᾶς

ἰστοῦς, for *εὐκλεᾶς*." *Matth. Gr. Gr.* § 113.

1268. σκήπτρον *Ald.* σκήπτρων almost all Mss. *Porson.* κρατεῖς *Schol.* κρατήσεις εἰπεῖν νῦν δὲ εἴπε τὴν μέλλουσιν νίκη, ὥς ἐνεστῶσαν ἔθες γὰρ τοῖς ἐπιθυμοῦσιν ἰδεῖν τι, εἰ καὶ μήπω ἐκεῖνο συνέβη, ὥς παρὸν λέγειν.

1270. μάντιες τε et ἐμπύρους δ' *Ald.* sed δὲ pro τε Mss. non pauci, τ' pro δ' plurimi: 1271. ἐναντίαν *Schol.* et pars magna codicum: 1272. δοῦναι *Cant.* μοχ καὶ τὰ C. κατὰ D. *Porson.*

1271. ὑγρότητ' ἐναντίαν. *Valck.* and all the commentators profess their ignorance of the meaning of these words. They seem to indicate some unfavourable sign in the fire of the sacrifices, and to be in opposition to the word ῥήξεις. *Potter's* account of the observations made on such occasions is as follows: "Good signs were such as these: If the flames immediately took hold of and consumed the victim, seizing at once all the parts of it. Also if the flame was bright, in the form of a pyramid (ἐμπύρους ἀκμὰς:) if the fire went not out till all was reduced to ashes. Contrary signs were, when it was kindled with difficulty, when the flame was divided, (ῥήξεις,) when it did not immediately spread itself over all the parts of the victim, but, creeping along, consumed them by little and little; when, instead of ascending in a straight line, it whirled round, turned sideways or downwards &c." Vol. I. p. 318. To the latter signs the word ὑγρότης, which has sometimes the meaning of

ἄκραν τε λαμπράδ', ἣ δυοῖν ὄρους ἔχει,
 νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
 ἀλλ' εἴ τιν' ἀλκὴν, ἣ σοφούς ἔχεις λόγους,
 ἣ φίλτρ' ἐπωδῶν, στείχ', ἐρήτυσον τέκνα
 δεινῆς ἀμίλλης, ὡς ὁ κίνδυνος μέγας,
 καῖπαθλα θεινὰ, θάκρυά σοι γενήσεται
 δισσοῖν στερεΐσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν.

1275

10. ὦ τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος
 οὐκ ἐν χορδαίαις, οὐδὲ παρθελεύμασι

1280

flexibility, and *unsteadiness*, may probably refer: *the ill-boding flickering of the flame*. Valck. cites in illustration Seneca (Ed. T. 309. 'Utrumne clarus ignis, et nitidus stetit, Rectusque purum verticem caelo tulit, Et summam in auras fusus explicuit comam? An latera circa serpit incertus viae, Et fluctuante turbidus fumo labat?') (Compare the two last lines with the expression ὑγρόνητ' ἐναντία.) Also Statius Theb. x. 593. 'Sanguineos flammarum apices, geminumque per aras Ignem, et clara tamen mediæ fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiti gyro volvi, frangique rubore Demonstrat dubio.'

1272. ἄκραν τε λ. If the *apex* of the flame was bright and shining, it portended victory; if black and smoky, defeat. Ovid. Ep. e Ponto iv. 9, 53. Surgat ad hanc vocem plena pius ignis ab ara, Detque bonum voto lucidus omen apex.

1275. φίλτρ' ἐκ. Schol. ἀντὶ τοῦ ἐκφῶδες φίλτρον. φίλτρον, τὸ φίλιον ἐμποιοῦν, ὑπερ μίσσητρον, τὸ ἐμποιοῦν μῖσος, καὶ φόβητρον, τὸ φόβου ποιητικόν, καὶ θέλητρον, τὸ παρακαλοῦν εἰς τέρψιν ἐνταῦθα δὲ φίλτρον ἀντὶ τοῦ φίλιας, ὡς ᾧ ἐκφῶδες φίλιας, τουτέστιν εἰς φίλιαν συνάγειν-δυναμένας. Hipp. 480. ἐκφῶδες καὶ λόγοι θελκτήριοι.

1277. 8. Valck. considers these two lines also spurious, although I doubt whether on sufficient grounds. They are not indeed well connected, as now

read; and that eminent critic is correct in his observation, that τὰθλα could not be written by a tragedian. For the article forms a *crasis* only with a short, whereas ἀθλον has the first syllable naturally long, being contracted from ἀέθλον. One error Reiske has dexterously removed; I will therefore endeavour to rectify the other. For στερεΐσῃ he very properly reads στερεΐσῃ: read therefore ΚΑΙΠΑΘΛΑ, and the sentence will run well. No description of error is of more frequent occurrence than when the same or similar lines form different characters. Thus IT, Π, TI, are constantly confounded, or one is absorbed by the other. Philemon in Stobæus xcvi. p. 394. Grot. Καὶ εἴτα μετὰ ταῦτ' εὐθὺς ἐβρέθη θανά. But the word καὶ is not in former edd. of Stobæus, nor acknowledged by Rutgersius Var. Lect. iv. p. 358. Bentley therefore in Philem. p. 126. 148. rightly reads ΕΠΕΙΤΑ. In Aristoph. Pac. 744. Brunnck has restored εἴτ' ἀνέροιτο for ἐπ' ἀνέροιτο on the suggestion of Dawes, in opposition to Invernizius, who edited εἴτ' ἐπ' ἀνέροιτο. Porson. The words ἐπαθλα δ. and θάκρυα are in apposition: Eur. Hel. 479. ἦν δὲ θεσπότης Λάβῃ σε, θάνατος ξένιά σοι γενήσεται.

1280. οὐδ' ἐν Ald. οὐδὲ Grot. and Mas. enough. Porson.

παρθελεύμασι. In Eur. Ion 472. this word signifies the *unmarried state*: in 1425. *the work of a virgin*: here, as Maltby observes, probably a *company*

νῦν σοι προχωρεῖ δαιμόνων κατάστασις·
ἀλλ' ἄνδρ' ἀρίστω καὶ κασιγνήτω σέθεν,
εἰς θάνατον ἐκνεύοντε, κωλύσαί σε δεῖ,
ζῆν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλοιν θανεῖν.

Αν. τίν', ὦ τεκοῦσα μήτηρ, ἐκπληξιν νέαν 1285

φίλοις αὐτέϊς τῶνδε δαμάτων πάρος;

Ιο. ὦ θύγατερ, ἔρρει σῶν κασιγνήτων βίος.

Αν. πῶς εἴπας; Ιο. αἰχμὴν εἰς μίαν καθέστατον.

Αν. οἷ' ἐγὼ, τί λέξεις, μήτηρ; Ιο. οὐ φίλ', ἀλλ' ἔπου.

Αν. ποῖ παρθενῶνας ἐκλιποῦσ'; Ιο. ἀνὰ στρατόν. 1290

Αν. αἰδούμεθ' ὄχλον. Ιο. οὐκ ἐν αἰσχύνῃ τὰ σά.

Αν. δρᾶσω δὲ δὴ τί; Ιο. συγγόνων λύσεις ἔριν.

Αν. τί δρῶσα, μήτηρ; Ιο. προσπιτνοῦσ' ἐμοῦ μέτα.

Αν. ἡγοῦ σὺ πρὸς μεταίχμι' οὐ μελλητέον.

Ιο. ἔπειγ', ἔπειγε, θύγατερ, ὥς, ἣν μὲν φθάσω 1295

παῖδας πρὸ λόγγης, οὐμὸς ἐν φάει βίος·

or assembly of virgins. The verb παρθε-
νεύομαι occurs below 1651. and signifies
to act as becomes a virgin, or to keep
within the apartments appropriated to
virgins. The interpretation of the Schol.
is in conformity with the latter mean-
ing: οὐ γὰρ ἐν χορείαις καὶ παρθενώσιν
ἡ παρούσα τέχνη, ὥστε καὶ ὄχλον διελθεῖν
αἰδεσθῆναι. Thus also Barnes: *Non
jam modestia, aut virginalis pudoris,
rutilio habenda est, ne foras egeris;
vita enim fratrum tuorum in periculo
est.* Cf. 1291. οὐκ ἐν αἰσχύνῃ τὰ σά.
A similar passage is adduced by Valck.
from Eur. Iph. A. 1348. where Iphige-
nia having urged, ὦ τεκοῦσα μήτηρ, ἀν-
δρῶν ὄχλον εἰσοῶ πέλας· and again,
διαχαλᾶτέ μοι μέληθρα, δμῶες, ὥς κρύ-
ψω δέμας· Clytemnestra replies, οὐκ
ἐν ἀβρότῃ κῆσαι πρὸς τὰ νῦν πετω-
κῶτα· Ἀλλὰ μὲν, οὐ σεμνότητος ἔρ-
γον. Grotius' version is this: *Non
jam tueri claustra virginis laris, Non
jam choreas agere sors patitur tua.*
Valck. remarks that the mention of
dances to Antigone engaged in the

mournful office of attending on her
wretched father, is an instance of the
want of attention to what is becoming
and consistent with his characters
which is not unusual in Eurip.

1284. ἀλλήλους Ald. ἀλλήλων se-
veral Mss. Porson.

1289. τί λέξεις for λέγεις; on this
formula, see Hec. 509.

1291. τὰδε C. one of the Leyden
Mss. and others for τὰ σά as a various
reading. Porson. See Elmsl. Heracl.
238. "Eadem loquendi forma legitur
in Eurip. Ion 1397. οὐκ ἐν σιωπῇ τὰ-
μὲν μὴ με νουθέτε. Quod aliis αἰσ-
χύνῃν ἔχειν, Euripidi dicitur ἐν αἰσχό-
ναις ἔχειν Suppl. 164. cui hoc genus
adamatum, οὐκ ἐν εὐμαρεί, οὐκ ἐν ἀσφα-
λεῖ, et similia, frequentanti." Valck.

1296. After this line another fol-
lows in Aldus, improperly repeated
from 990. ἦν δ' ὑπερῆρης αἰχόμενος,
κατθανῇ. Grotius has omitted it, nor
is it found in the Mss. Cant. Flor. K.
Leid. sec. One of the Paris Mss.,
according to Musgrave, adds: ἐν παλ-

θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι.

Xo.

αἶ αἶ αἶ αἶ,

στροφή.

τρομερὰν φρίκα, τρομερὰν φρέν' ἔχω·

διὰ σάρκα δ' ἔμην

1300

ἔλεος, ἔλεος ἔμολε

ματέρος δειλαίας,

δίδυμα τέκνα, πότερος ἄρα

πότερον αἰμάζει,

ἰὼ μοι πόνων,

1305

ἰὼ Ζεῦ, ἰὼ Γᾶ,

ὁμογενῇ δέραν,

ὁμογενῇ ψυχάν,

δι' ἀσπίδων, δι' αἰμάτων ;

τάλαιν' ἐγὼ, τάλαινα,

1310

πότερον ἄρα νέκυν

ὀλόμενον ἱαχήσω ;

φεῦ δᾶ, φεῦ δᾶ,

ἀντιστροφή.

δίδυμοι θῆρες, Φόνιαι ψυχαί,

δορὶ παλλόμεναι,

1315

πίσσα πίσσα δάϊ'

αὐτίχ' αἰμάζετον.

λοῖς οὐ φέρεται. Porson. See Hec. 1196. on the expression ὄμδς ἐν φάει βίος. Cf. 1100. 1359.

1299. φρίκην Ald. But φρίκα almost all Mss. Valck. compares φρίκη τρέμουσαν from Troad. 1038. Porson.

1302. ματὴρ Ald. and 1303. τέκνα. Mss. vary. Porson.

1303. δίδυμα τέκνα: the Schol. supplies διδ. It may also be the nomin. for the gen., as in Thuc. ii. 47. Πελοποννήσιοι καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν. Od. M. 73. οἱ δὲ δύο σκότειλοι, ὃ μὲν οὐρανὸν εὐρὺν ἰκάνει. See Matth. Gr. Gr. § 358.

πότερος agrees in sense but not in gender with τέκος: thus Hom. Il. X.

84. φίλε τέκνον. Anacr. βρέφος μὲν ἔσσορ' φέροντα τόξον. Cf. 1590.

1307. 8. ὁμογενῇ Ald. But this Dorism is not admitted, except where the termination follows a vowel, as above, 1266. εὐκλεᾶ. Mss. therefore correctly exhibit, some ὁμογενῇ, others with a slight error ὁμογενή. Porson.

1311. Stanley on S. c. Th. 661. by a forced conjecture proposes ἀρᾶ, comparing v. 65.

1315. 8. παλλ. Schol. ἀπὶ τοῦ τὸ δόρυ κατ' ἀλλήλων πάλλουνσαι, ἢ ἐπὶ πόλεμον κινηθεῖσαι.

1316. πίσσα, for σώματα, carcases, by anticipation; cf. 1715.

καὶδὲς τε γὰρ μοι ζῶσι, κακπέφυγε γῆ

Κρείων δ' εἰσικε τῶν ἐμῶν νυμφευμάτων,

τῶν τ' Οἰδίου δύστηνος ἀπολαῦσαι κακῶν,

παιδὸς στερηθεὶς, τῇ πόλει μὲν εὐτυχῶς,

ἰδία δὲ λυπρῶς· ἀλλ' ἀνελθέ μοι πάλιν,

τί τὰπὶ τούτοις καὶδ' ἐμῷ δρασεῖετον;

Αγ. ἴα τὰ λοιπὰ, δεῦρ' αἰεὶ γὰρ εὐτυχεῖς.

Ιο. τοῦτ' εἰς ὑποκτον εἵπας· οὐκ ἔατέον.

Αγ. μῆζον τι χεῖρεις, παῖδας ἢ σεσωσμένους;

Ιο. καὶ τὰπίλοικά γ' εἰ καλῶς πρᾶσσω, κη

Αγ. μέθες μ' ἔρημος παῖς ὑπασπιστοῦ σέθεν;

Ιο. κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῃ;

Αγ. οὐκ ἂν γε λέξαιμι ἐπ' ἀγαθοῖσι σοῖς

Hec. 605. ναυτική τ' ἀναρχία Κρείσσαν πυρός.

1218. κακπέφυγε Ald. M. R.; καὶ πέφυγε King. ex Mss. certe; sic enim C. D. L. Leid. pr. κακπέφυγε Grot. Cant. J. K. Flor. Leid. sec. μνηστευμάτων Cant. Porson.

1220. ἀπολαῦσαι: this verb is used in a gen. sense, to suffer the consequences, reap the fruits, good or bad. Il. O. 17. οὐ μὲν οἶδ' εἰ αὖτε κακοῖσσι φῆς ἀλεγεινὴς Πρώτη ἐπαύρηται, καὶ σὲ πληγῆσιν ἰμάσσω, whether you will first enjoy the fruits of your artifices, i. e. suffer for. See the note on the use of κερδαίνω, Hec. 516. Matth. Gr. § 361.

1223. δρασεῖετον Schol. ἐπιθυμοῦσι δρᾶσαι, παρασκευάζονται. See Med. 92. These verbs are formed from the fut. of the simple verbs, and correspond to those terminating in *rio* in Latin, *parturio*, *esurio*, &c. which are derived from the fut. participles *parturus*, *esurus*. There are scarcely twenty of this class to be found in Greek, according to Valck.

1224. To the instances cited at Orest. 1679. add Plato Polit. p. 177, 1. Ald. 130, 21. Bas. 292. C. HSt. 551. B. Frft. 184. E. Læmar. Aristides iii. ed. Canter. ii. p. 420. Jebb.

Porson. These instances are for use of δεῦρο in reference to Ach. being properly an adverb. Med. 668.

1226. ἡ παῖδας Ald. M. R. to be most Mss. παῖδας ἢ. Valck.

1227. "Καὶ and. Valck. parated by some other aptly. Their use is in sup. Jac. Anab. of more moment to be taken as γε alone would be passages and exaggerating. by the Tynd. Καὶ τῶν ποδ. iv. 132. εἶναι θέλει: Eur. Hec. 605. what is more, &c. here δεῖσσω. said is true, but of still greater importance. 1227." Hoogeweg. Valck.

1230. καὶ ἀνέμεινον Valck. commenced the conjunction of Mss.: after my good which might admit of understanding of Livy i. 16. to be the case in the arena et ἀεὶ προσκειμένοι Δ

before a short vowel. "Some- elision: οὐκ ἂν εἴη to be might also read, note to be moved from the c. vi. 104. δ

ἂν τι—κακόν. Por. καὶ τῶν φε- μέχας, but

πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας
γούους.

- Κρ. οἶμοι, τί δράσω; πότερ' ἔμαυτον, ἢ πόλιν 1330
στένω δακρύσας, ἣν περίξ ἔχει νέφος
τοσοῦτον, ὥστε δι' Ἀχέροντος ἰέναι;
ἐμός τε γὰρ παῖς γῆς ὅλῳλ' ὑπερθανὼν,
τοῦνομα λαβὰν γενναῖον, ἀνιαρὸν δ' ἐμοί.
ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἔλῳν 1335
αὐτοσφαγῇ δύστηνος ἐκόμισ' ἐν χερσίν·
βοᾷ δὲ δῶμα πᾶν· ἐγὼ δ' ἦκω μέτα

1329. λόγους Ald. but almost all Mss. γούους. The same discrepancy occurs in Orest. 1020. Porson.

1330. Cf. Soph. Œd. C. 1254. οἶμοι, τί δράσω; πότερατάμαντοῦ κακὰ Πρόσθεν δακρύσας, παῖδες, ἢ τὰ τοῦδ' ὄρων Πατρὸς γέροντος; In our passage the sense appears to require the fut. στενῶ.

1331. νέφος: cf. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει: Hec. 306. τοῖον ἔλ—λάνων νέφος ἀμφὶ σε κρύπτει.

1332. τοιοῦτον Ald. τοιοῦτο some edd. and Grotius. Valck. has restored τοσοῦτον from the second Leyden, which also the Mss. Cant. M. Scal. P. exhibit. I am surprised that λέναι should have remained so long without correction in the end of the verse. Musgrave was the first and, I fear, the only editor who restored λέναι from the lib. P. Scaliger noticed the same reading, probably from a Ms.; for it is found in C. J. L. With the same error Aldus had edited λέναι above 1262. Porson. The first syllable in λέναι, to send, from ἔημι, is long, (Med. 888.) but in ἰέναι, to go, from ἔημι, short: hence λέναι δι' Ἀχ., for the purpose, with the inevitable consequence of impelling it to destruction.

1334. The subst. ἀνία or ἀντη generally lengthens the penultima, sometimes shortens it, as in four instances adduced by Ruhnkens Epist. Crit. ii. p. 276. to which he might have added Hermesianax in Athenæus xiii. p. 599.

B. quoted by himself p. 208. Theognis 844. 870. Sappho in Brunck's Analecta i. p. 54. Pindar N. i. 81. The verb ἀνιδῶ or ἀνιδίω in the epic poets generally has the second long, as also in Soph. Antig. 319. The verb ἀνιδῶ in Aristophanes shortens the penultima in three instances, and lengthens it in one, Eq. 348. It is shortened also by Antiphanes in Stobæus cxiv. p. 585, 36. cxx. p. 609, 21. (475. 501. Grot.) The second syllable in ἀνιάρω is always shortened, if I mistake not, by Euripides and Aristophanes; by Sophocles Antig. 316. it is lengthened. But the third syllable is invariably long, of which however Grotius seems not to have been aware, inasmuch as in his ed. of Stobæus C. p. 419. where Orest. 224. is quoted, he has left ἀνιάρω as a ditiambus. Porson.

1335. κρημνῶν ἐκ δρ. Schol. δεῖ νοεῖν ἔσω τῶν τειχέων τὸν σηκόντοῦ δράκοντος εἶναι· πῶς γὰρ εἶχε τὸ σῶμα ἀναλαβεῖν ὁ Κρέων, τῶν πολεμίων παρακαθημένων; The constr. is: ὃν ἄρτι αὐτοσφ. ἐκ κρ. δρ. δύστ. ἔλῳν ἐκ. ἐν χ., self-slain by precipitating himself from the heights that impend over the dragon's cave.

1336. δύστηνον Ald. δύστηνος Mss. with great consistency; and thus King has edited. Porson.

1337. Ald. most corruptly, ἦκω μεταστέλλον ἀδελφὴν Ἰοκάστην. Victorius in quoting the passage V. L. X. 20. first added γραῖαν, after him Gro-

- γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
 λούσῃ προβῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.
 τοῖς γὰρ θανούσι χρεὶ τὸν οὐ τεθνηκότα 1340
 τιμὰς διδόντα, χθόνιον εὖ σέβειν θεόν.
- Χο. βέβηκ' ἀδελφὴ σὴ δόμων ἕξω, Κρέον,
 κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδὶ.
- Κρ. ποῖ, καπὶ ποίαν ξυμφορὰν; σήμαινέ μοι.
- Χο. ἤκουσε τέκνα μονομάχῳ μέλλειν δορὶ 1345
 εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ.
- Κρ. πῶς φῆς; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ,
 οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τὰδ' εἰδέναι.
- Χο. ἀλλ' οἴχεται μὲν σὴ κασιγνήτῃ πάλαι·
 δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον, 1350
 ἥδη πεπραῖχθαι παισὶ τοῖσιν Οἰδίπου.

tius, both from Mss. as appears by the collation of others. Many copies have also γέρων. After *βοᾷ* Valck. prefers *τε* for *δέ*. *Porson*. Cf. *Hec.* 719. *Med.* 5. *Alc.* 47. *δάμαρ'* ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα. *Suppl.* 670. *ἡμεῖς* ἤκομεν νεκροῦς μέτα θάψαι θέλοντες.

1339. Cf. 1681. *Hec.* 611. ὡς παῖδα λουτροῖς τοῖς παννυστάτοις ἐμὴν Λούσω, προβάμαί θ'. See *Travels of Anacharsis*, II. p. 130. *Virg. Æn.* vi. 218. *corpusque lavant frigentis, et ungunt*: Fit geminitus: tum membra toro defleta reponunt.

1340. Thus *Aldus* and *Mss.* Thus also *Grotius* in his *Phœniassæ*; but in *Stobæus* p. 515. τοῖς γὰρ τεθνώσι, which he seems to have taken from *Mss.*; for the first ed. of *Stobæus* has τεθνηκόσιν. But the tenses are sufficiently consistent with each other according to the received text. Again for εἰσεβεῖν I have written with *Valck.* εἰδ' σεβεῖν. The matter cannot be reduced to a certainty; however, the tragic writers seem to have said εἰδ' σεβεῖν θεοῖς, and εἰσεβεῖν εἰς θεοῖς. *Porson*. The distinction is evident: εἰσεβεῖν, as *Valck.* observes, is the same as εἰσεβῆς εἶναι, and therefore cannot take an accus. after it, except by the inter-

vention of a preposition.

1342. Κρέων *Leid.* pr. *χρεῶν* L. In some *σὴ Κρέων* ἐξωδόμων, which *Brunck* has adopted, Κρέων being changed into Κρέων. *Porson*.

1343. *Schol.* κόρη τε Ἀντιγόνη. καὶ ἡ ἐξόδα τῆς μητρὸς ἅμα τῇ μητρὶ καὶ ἡ Ἀντιγόνη ἐξῆλθε.

1346. ὕπερ: *Valck.* gives the preference to *περί*: as in similar expressions, 424. *στρωμνῆς ἐς ἀλλήν οὐκ* ἤλθομεν *περί*: 527. *τυραννίδος* *περί* *Κάλλιστον* ἀδικεῖν: but sums up his argument thus: "Nostro loco si non posuit Euripides, βασιλικῶν δόμων *περί*, voluisse videtur evitare sonum, Græcis auribus ingratum, versuum similiter deinentium in *δορὶ* et *περί*."

1347. ἀγαπάζων *Schol.* ἐπιμαλούμενος, *περιέπων*. *Valck.* suspects the genuineness of this word, it not being found in any other passage of a tragic writer. *Homer* uses it, *Od.* Π. 17. ὡς δὲ πατὴρ ἦν παῖδα φιλά φρονέων ἀγαπάξει.

1348. τὸδ' *Ald.* But τὰδ' most *Mss.* with *Grotius*. *Porson*.

1351. ἀγῶνα—πεπραῖχθαι. *Porson* on *Orest.* 837. observes that no other writer has used the phrase ἀγῶνα *πρὸς*.

- ξρ. οἷμοι, τὸ μὲν σημειῖον εἰσορῶ τὸδε,
σκυθραπὸν ὄμμα καὶ πρόσοψιν ἀγγέλου
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.
- Αγ. ὦ τάλας ἐγὼ, τίν' εἶπω μῦθον, ἢ τίνας λόγους;
οἰχόμεσθ'. Κρ. οὐκ εὐπροσώποις φροίμοις ἄρ-
χει λόγου. 1356
- Αγ. ὦ τάλας, δισσῶς αὐτῷ, μεγάλη γὰρ φέρω κακία.
- Κρ. πρὸς πεπραγμένοις ἄλλα πῆμασιν λέγεις ἔτι;
- Αγ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον.
- Κρ. ἔαί' μεγάλη μοι θροεῖς πάθρα καὶ πόλει. 1360
- Αγ. ὦ δάματ' εἰσηκούσατ' Οἰδίου τάδε,

σεν, but it is supported by v. 1372. τῶς καὶ πέπρακται διπτύχων παίδων φόνος;

1353. The common reading is πρόσ-
ωπον. But, in order to avoid similar
terminations, I have preferred πρόσ-
οψιν with D. Barocc. 3.; which is also
intimated by πρόσωψιν in R. Similarly
Sextus Empiricus viii. 57. thus cites
Orest. 250. τὰς αἱματώδεις καὶ δρακον-
τάδεις κόρας, contrary to Mss. and Eu-
stath. II. i. p. 770, 55—678, 26. Por-
son.

1354. ὃς ἡμῖν Ald. ὃς πᾶν Grotius
with all Mss. How confidently would
the patrons of anapests have triumphed
over their opponents, if Mss. had
coincided with the Aldine ed., or the
Phœnissæ had been preserved in it
alone. Porson.

1355. τίνα λόγον Ald. R. τίνας λό-
γους Grot. and the greater number of
Mss. The Ms. J. exhibits an amusing
reading, τίν' εἶπω λόγον τίνας γόους.
Yet suppose that Eurip. wrote, μῦθον
ἢ τίνας γόους, and that afterwards λό-
γον being placed over μῦθον between
the lines gave the origin to the read-
ing in Aldus? See above 1329. Por-
son. Cf. Orest. 154.

1356. ἀρχῇ Ald. Valck. has ad-
mitted ἀρχῇ from Barnes's conjecture;
and moreover decides that οἰχόμεσθ',
which the Mss. assign to Creon, should
be given to the messenger. In J. cor-

ruptly φυμένοις, but correctly ἀρχῇ, as
also a Ms. of Musgrave's. Porson. See
Hec. 159. 179. The word φροίμοις
manifestly alludes to οἰχόμεσθα: as
Hipp. 568. ΦΑΙ. ἐξευγιάσμεθα. ΧΟ.
Ξιγῶ τὸ μέντοι φροῖμον κακὸν τὸδε.
Herc. F. 538. Ἀπολλων, οἷσις φροίμοις
ἀρχεῖ λόγου;

1358. πρὸς πεπραγμένοις ἄλλοις πῆ-
μασι, λέγεις δὲ τί; Thus Ald. πεπραγ-
μένοιςιν some Mss. with Grotius. For
ἄλλοις some ἄλλοιςι, for λέγεις Flor.
λέγειν. Brunck has edited, partly
on Valck.'s, partly on Musgrave's con-
jecture, ἄλλο—λέγεις ἔτι; I have made
a nearer approach, in my opinion, to
the characters, by editing ἄλλα, which
being by a common error wrested into
ἄλλοι, [see Med. 44.] the copyists
out of that made ἄλλοις, in order to
fabricate some kind of construction.
Moreover Canter, in writing πῆματα
for πῆμασι, seems to have found this
reading in his copy. Again τῆς ἀδελ-
φῆς Ald. but σῆς Grot. and Mss. Por-
son.

1360. Thus Ald., αὖ αὖ or αὖ αὖ
others: πάθρα καὶ πόλει θροεῖς Grot.;
but the other arrangement is better.
Porson, The verse is a dimeter doch-
miac.

1361. εἰσακούσατ' Ald. but in oppo-
sition to almost all Mss. Before παί-
δων understand περὶ, as Soph. Antig.
1182. ἤτοι κλύουσα παιδῆς, ἢ τύχῃ

παίδων ὁμοίαις ξυμφοραῖς ὀλωλότων ;

Χο. ὥστ' ἐκδακρῦσαί γ', εἰ φρονούντ' ἐτύγχανεν.

Κρ. οἴμοι ξυμφορᾶς βαρυποτμωτάτας·

οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ.

1365

Αγ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.

Κρ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα ;

Αγ. τέθνηκ' ἀδελφὴ σὴ δυοῖν παίδοις μέτα.

Χο. ἀνάγεται, ἀνάγετε κωκυτὸν,

ἐπὶ κρᾶτά τε λευκοπῆχες κτύπους χερσῶν.

1370

περὶ: which some have needlessly endeavoured to alter. *Porson*. Hom. Od. Δ. 115. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας. Il. A. 257. εἰ σφῶν τάδε πάντα πυθόλατο μαρναμένοισιν. Soph. Oed. C. 307. κλύων σου δευρ' ἀφίξεταί ταχύς: Trach. 1124. τῆς μητρὸς ἦκα τῆς ἐμῆς φράσων, ἐν οἷς Νῦν ἐστίν.

1363. ἐτύγχανον Ald. and all edd., if I mistake not. But ἐτύγχανεν in Cant. K. M. See the note on Orest. 596. *Porson*. Cf. Eur. Hec. 246. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν: Orest. 1120. ὥστ' ἐκδακρῦσαί γ' ἐνδόθεν κεχαρμένην. Aesch. Ag. 524. ὥστ' ἐνδακρῦσαι γ' ὁμμασιν χαρὰς ὅπο. In such passages γε will be observed to have a peculiar emphasis.

1365. Scaliger remarks that this verse is wanting in the Mss.; and indeed it might be spared without injury. *Porson*.

1366. τούτοιςιν Ald. τούτοισί γ' most Mss., correctly, as below, 1578. εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσων: where τέθριππά δ' ἐς (sic) J. τέθριππά τ' ἐς one of the Bodleian: τέθριππά γ' ἐς C. Cant. M. Philemon Corinthia ap. Stob. cvi. p. 567, 52. (cviii. p. 449. Grot.) Εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδοῖς κακά, Ἄσμενος ἔχοις ἂν, Νικοφῶν, ἃ νῦν ἔχεις: where perhaps we ought to read, εἰ τὰ παρὰ τοῖς ἄλλοισι γ' εἰδείης κακά. The word εἰδοῖς, which the Ms. D. exhibits also in our passage, is a barbarism. For the Attics have no indicitive εἶδω, but form the opt. and subj. as if from εἶδημι. But

Hermann well observes on Aristoph. Nub. 399. (401.) that the copyists often improperly add, and often omit this particle. For in that instance two Mss. of good repute give οὐ γὰρ δὴ δρῦς γ' ἐπωρεῖ. In Soph. Aj. 1378. σὸν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται, both the Junta edd. and the Trin. Ms. have σὸν γὰρ ἄρα: read therefore, σὸν γ' ἄρα τοῦργον. Above γὰρ δρ' for γ' δρ' L. *Porson*. The passage below, 1577. supplies the ellipsis to this line, δι' ὁδὸν ἂν ἔβας, εἰ καὶ κ. τ. λ. Schol. τί εἶπες ; ἢ τριτάτας γένοιο δηλονότι. *Porson*'s adoption of the reading τούτοισί γ' for τούτοιςιν is vindicated by Iph. T. 866. εἰ σὸν γ' ἀδελφὸν, ὦ τάλαν', ἀπώλεσας: Ion 961. εἰ παῖδα γ' εἶδες χεῖρας ἐκτείνοντά μοι: unless the insertion of καὶ supersedes that of the particle γε.

1367. Some Mss. give δυσποτμώτερα and above βαρυποτμωτάτας: δυσποτμωτάτα M.: ο erroneously for ω, Aldus in both places. Since πρόμοι, τέκνον, and similar words have the first syllable short according to the principles of the Attic dialect, it follows, that βαρυποτμωτάτος, δυσποτμώτερος, εὐτεκνώτατος (Hec. 585. 624.) must have the antepenultima long. Menander Misumenos ap. Plut. de Divit. Amor. p. 525. A. Ἄνωλλον, ἀνθρώπων τιν' ἀβλιώτερον ἔδρακας ; ἀν' ἐρώντα δυσποτμώτερον ; where Wyttenbach's conjecture, κάρωντα, would destroy the metre. *Porson*.

1370. ἐπὶ κᾶρα τε J. membr. Scail. *Porson*.

Κρ. ᾧ τλήμον, οἶον τέρμον, Ἰοκάστη, βίου,
γάμων τε τῶν σῶν, Σφριγγὸς αἰνιγμοὺς ἔτλης.
πῶς καὶ πέπρακται διπτύχων παίδων φόνος,
ἄρᾳς τ' ἀγώνισμ' Οἰδίπου; σήμαινέ μοι.

Αγ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονὸς 1375

Λευκ. κτ. χ. for κτύπους λευκοπηχέων
χ. as in Bacch. 1196. οὐ δικτύοιςιν,
ἀλλὰ λευκοπήχεσι χειρῶν ἀκμαῖσι.

1371. τέρμα without elision Ald.
C. D. L. membr.: τέρμον', which
Barnes has restored from the conjecture of some critic, is produced by Burton from Voss 1.: but he wrote, I imagine, Voss 2. For the Florentine Ms., according to Valck., has *τερμονίαις ὁκδοτῇ*: τέρμα (sic) R. *τέρμα* Ἰοκάστη τοῦ βίου Grot. from a Ms.; for thus it stands in the second Leyden, and nearly so in K. Should any one prefer this, I wish him nothing worse than to read in Orest. 490. (for some Mss. give *ἐξέπνευ'*) Ἐπεὶ γὰρ ἐξέπνευ' Ἀγαμέμνων τὸν βίον. Porson. See Porson's Suppl. p. viii.

1372. Thus Ald. Grot. membr. R. and, I think, J. L. Σφριγγὸς τ' αἰνιγμοὺς C. D. Leid. pr. Σφριγγὸς τ' αἰνιγμῶν M. Σφριγγὸς αἰνιγμοὺς τ' Flor. K. Leid. sec., whence Valck. has needlessly deduced *αἰνιγμοῦ τ'*. The meaning is: *Sphingis enigma Jocastæ at tulit infelicem cum vitæ tum nuptiarum finem*. Thus in Il. Δ. 155. *Agamemnon* exclaims, *θάνατόν νύ τοι ὄρκι' ἔταμνον* *Fædus, quod pepigi, tibi mortis causa est*. Porson. *What a termination of your life, and of your marriage, have you suffered from the enigma of the Sphinx!* "Frequently the subst. which is put in apposition to another, contains not so much an explanation or fuller determination of the former, as the operation or design of it." Matth. Gr. Gr. § 533. obs. 2.

1373. καὶ πῶς all edd. before Valck.; and thus K. R.; perhaps also the second Leyden; πῶς δὲ Flor., whence Valck. has edited, πῶς δὲ. But δὲ is a gloss, as is manifest from its being

written above in C. Other Mss. to a great number have πῶς καὶ, the Bodleian, C. Cant. D. J. L. M. Brunck is silent as to the membræ, and has tacitly edited πῶς δὲ. The reading καὶ πῶς is faulty on this ground, that it generally implies an objection or contradiction, as in 1367. The sense is, *tell me moreover, how &c.* Thus the conjunction is usually subjoined to the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος: Hec. 519. Πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδοῦμενοι; 1055. ποῖ καὶ με φυγῆ Πτώσσουσι μυχῶν; Alc. 846. Ποῦ καὶ σφε θάπτει; Aristoph. Pac. 1288. τοῦ καὶ ποτ' εἰ; Soph. Aj. 1290. ποῖ βλέπων ποτ' ἀτὰ καὶ θροεῖς; Trach. 330. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι βάσιν; Brunck's version is, *Quid est vero? cur in eum sistis gradum?* A sense which I fear the words cannot admit. The first ed. of the Scholia has, *Τοῦ κε τήνδ' ἐφίστασαι* (not ἐφίστασθαι, as Brunck) βάσιν. Read therefore and point thus, τί δ' ἐστὶ; τοῦ καὶ τήνδ' ἐφίστασαι βάσιν; Sometimes δὲ is inserted between the first word and καὶ, as Hec. 1191. τίνα δὲ καὶ σπεύδων χάριν Πρόθυμος ἦσθα; Androm. 396. τί δέ με καὶ τεκεῖν ἐχρῆν; Iph. A. 1202. τίς δὲ καὶ προσβλέφεται Παιδῶν σ' ὅτων ἂν προθέμενος κτάνης τινά; Soph. Antig. 772. Μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν; 1314. Ποίῳ δὲ κάπελυσσας ἐν φοναῖς τρόπῳ; These instances will also amply vindicate Hippol. 92. Οὐκ οἶδα τοῦ δὲ καὶ μ' ἀνιστορεῖς περί; with which passage Brunck has unskillfully meddled. Porson. Æsch. Ag. 269. Ποίον χρόνου δὲ καὶ πεπρόσθηται πόλις;

1374. ἀπὸς τ' ἀγ. Old., *pugna inter fratres e diris Edipi imprecationibus coorta*; cf. 65.

Eurip. Phæn.

K

οἷσθ'· οὐ μακρὰν γὰρ τειχέων περιπτυχαί,
 ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα.
 ἐπεὶ δὲ χαλκίοις σῶμ' ἐκοσμήσανθ' ὅπλοις
 οἱ τοῦ γέροντος Οἰδίου νεανίαι, 1380
 ἔστησαν ἐλθόντ' εἰς μέσον μεταίχμιον,
 ὡς εἰς ἀγῶνα, μονομάχου τ' ἀλκὴν δορός.
 βλέψας δ' ἐς Ἄργος ἦκε Πολυνείκης ἀράς·
 ὦ πότνι Ἥρα, σὸς γὰρ εἰμ', ἐπεὶ γάμοις
 ἔζευξ' Ἀδράστου παῖδα, καὶ ναίω χθόνα,
 δός μοι κτανεῖν ἀδελφὸν, ἀντήρη δ' ἐμὴν 1385
 καβαιματῶσαι δεξιὰν νικηφόρον.
 Ἔτεοκλῆς δὲ, Παλλάδος χρυσάσπιδος
 βλέψας πρὸς οἶκον, ἠΰξατ'· ὦ Διὸς κόρη,

1376. οὐ μακρὰν—ῥοτε, for οὐ μακροτέρω or μακρότερα ἢ ῥοτε: Eur. Andr. 80. Γέρων ἐκείνος, ῥοτε σ' ὠφελεῖν παρὼν, he is too old to help you if he were here. See Matth. Gr. Gr. § 448. b.

1378. χαλκίοις Ald. χαλκοῖς in not a few Mss. χαλκοῖς Grot. J. K. Leid. sec. Scal. ἐκόσμησαν Ald., but the other reading is in Grot. and Mss. Porson.

1380. The absurd line, which used to follow, I have expunged, on the suggestion of Valck.: Δισσὼ στρατηγῶ καὶ διπλῶ στρατηλάτῃ, which Heath ineffectually defends, King and Musgr. uselessly correct. Porson.

1381. μονομαχοῦντ' Ald. a reading made up of two others, μονομάχον τ' (which the Bodleian Mss., C. D. L. and King's ed. exhibit), and μονομάχου τ', which Pierson saw to be the true reading, and Scaliger noticed from a Ms. Valckenaer compares v. 1345. above, Heracl. 822. μονομάχου δι' ἀσπίδος Διαλλαγὰς ἔγνωσαν οὐ τελομένης. I will add the passage from Aristoph. Phœn. in Athen. iv. p. 154. E. in a little more corrected state than Hezinga has given it: Ἐς Οἰδίου δὲ

παῖδε, διπτόχῳ κόρῳ, Ἄρης κατέσκηψ', ἐς τε μονομάχου πάλης Ἀγῶνα νῦν ἐστᾶσι: (σθῆναι εἰς ἀγῶνα, as ἐς δίκην ἔστην Iph. T. 968. στάντα ἐς ἀρχὴν Herod. iii. 80. εἰς ἔριν ἔστης Archias Anthol. iii. 8, 3. ἐς κρίσιν Ἰστασθε Julian. Cæs. p. 319. B.) Porson.

1383. σὸς γὰρ εἰμ'. Juno was the tutelary divinity of the Argives: Hom. Il. Δ. 51. Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλεις, Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκῆνη. Virg. Æn. i. 24. veterisque memor Saturnia belli, Prima quod ad Trojam pro caris gesserat Argis.

1385. Cf. 766. In the single combat between Paris and Menelaus, the latter thus prays, Il. Γ. 351. Ζεῦ ἄνα, δὸς τίσασθαι, δ' με πρότερος κἀκ' ἔοργε, Δίῳ Ἀλέξανδρον, καὶ ἐμῆς ὀπὸ χερσὶ δάμασσον.

1386. I have erased the three lines, which Aldus and Mas. add after this, in conformity with the judgment of Valck.: Ἀσχυρτον αὐτῷ στέφανον, δημογενῇ κτανεῖν. Πολλοὶ δ' ἐπ' ἐμὴ δάκρυα τῆς τύχης, δση, Κἀβλεψαν ἄλλήλοισι διαδόντες κόρας. Porson.

1388. ἠΰξατ' Ald. ἠΰξατ' several Mss. Porson.

δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς
 εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, 1390
 κτανεῖν θ', ὃς ἦλθε πατρίδα πορθέσων ἐμήν.
 ἐπεὶ δ' ἀφείθη, πυρσὸς ὧς, Τυρσηνικῆς
 σάλπιγγος ἡχή, σῆμα φοινίου μάχης,
 ἦξαν δρόμημα δεινὸν ἀλλήλοισ' ἐπι.
 κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν, 1395

1392. I have thus punctuated with Musgrave. The vulgar reading is, ἀφείθη πυρσὸς, ὧς. But the tragic writers feign that the Tyrrhenian trumpet was in use in the heroic ages: Æsch. Eum. 570. Soph. Aj. 17. Rhes. 991. Porson. See v. 1118. above: Παιδὸν δὲ καὶ σάλπιγγες ἐκελδδουν ὁμοῦ: Heracl. 830. Ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ Σάλπιγγι: Tro. 1266. Χωρεῖτε, Τρώων παῖδες, ὄρθιαν δὲ ἂν Σάλπιγγος ἡχὴ δῶσω ἀρχηγὸι στρατοῦ. Virgil follows the tragic writers in representing Misenus as serving the office of trumpeter to Hector and Æneas: Æn. iii. 239. dat signum speculâ Misenus ab altâ Ære cavo: vi. 164. Misenum Æoliden, quo non præstantior alter Ære ciere viros. Homer never expressly mentions trumpets as being in use in the Trojan war, although his allusions show that the invention was prior to the age in which he lived: Il. Σ. 219. Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἰαχε σάλπιγγ' Ἄστυ περιπλομένων δῆτων ὑπὸ θυμοραϊστέων. Ὡς τότε ἀριζήλη φωνή γένετ' Αἰακίδαο. φ. 388. Ἀμφὶ δὲ σάλπιγγε μέγας οὐρανός. Potter (Grec. Antiq. Vol. II. p. 78.) states on the authority of the Schol. on our passage and others, that "the ancient Grecian signals were lighted torches thrown from both armies by men called πυρφόροι or πυροφόροι, who were priests of Mars, and therefore held inviolable; and having cast their torches, had safe regress; whence of battles fought with transport of fury, wherein no quarter was given, it was usual to say, οὐδ' ὁ πυρφόρος ἐσάθη, (Herod. viii. 6.)

Not so much as a torch-bearer escaped." The oldest authority cited by Pötter in favor of this custom is Lycophron, Cass. 1295. Ἐχθρα δὲ πυρσὸν ἦεν ἡτέροις διπλαῖς, a merely figurative expression, from which nothing certain can be deduced. The πυρφόροι in Xen. de Rep. Lac. xiii. 2. were attendants on the king, who, when the sacrifices were favorable, took fire from the altar, and preceded the army, carefully preserving it from extinction. Musgrave denies that any vestige of the custom of throwing a torch as the signal for battle can be traced in the relics of the ancients; and considers it a mere invention of some grammarian in illustration of this passage, as it was formerly erroneously punctuated. His suggestion appears more probable, that the combatants are compared to competitors in a race, in which a torch was thrown as the signal for starting (Aristoph. Ran. 131. Ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ); and this idea is supported by the subsequent line, ἦξαν δρόμημα δεινὸν ἀλλήλοισ' ἐπι. Prevost agrees in this opinion, and thus translates the passage: *A peine la voix bruyante de la trompette Tyrrhénienne, comme le flambeau dans l'arène, a rempli l'air de son éclat.* The connexion between light and sound is shown by the use of the verb λάμπω, Soph. (Ed. T. 187. Παιδὸν δὲ λάμπει στονόσσά τε γῆρυς δμῶντος: where see Dr. Brasse's note. 1394. ἀλλήλους Cant. M. not badly. Porson. δρόμημα is governed by κατὰ understood: see above, v. 300.

ξυνῆψαν, ἀφρῶ διάβροχοι γενειάδας·
 ᾗσσον δὲ λόγχαις· ἀλλ' ἐφίζανον κύκλοις,
 ὅπως σίδηρος ἐξολισθάνοι μάτην.
 εἰ δ' ὅμμι ὑπερσχὸν ἵτυος ἄτερος μάθοι,
 λόγχην ἐνώμα στόματι, προφθῆναι θέλων. 1400
 ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρώμασιν
 ὀφθαλμόν, ἀργὸν ὥστε γίγνεσθαι δόρυ.
 πλείων δὲ τοῖς ὀρώσιν ἐστάλασσ' ἰδρώς,

1396. *ἔγχη*, which Aldus adds after *ξυνῆψαν*, is omitted in Mss. and by Greg. Naz. ii. p. 28. D. Κάτροι δ' ἔπαι, θήγοντες ἀγρίαν γένυν, 'Ὡς ἂν μίμνωμαί τι τῆς τραγῳδίας, (observe the metrical knowledge of the good Bishop), Λοξὸν βλέποντες ἐμπύροις τοῖς ὀμμασι, *Συνῆπτον* from whence Valck. conjectures, that in our passage a senarius had been read by Gregorius, Λοξὸν βλέποντες ἐμπύροις ὀμμασι, and compares Stat. Theb. xi. 530. (Fulmineos veluti præceps cum cominus apros Ira tulit, strictisque erexit pectora setis; Igne tremunt oculi, lunataque dentibus uncis Ora sonant:—Sic avidi incurrunt.) *Porson*.

1398. *ἐξολισθάνοι* all edd. and Mss. I have replaced the form, which seems to have been the only one in use with the ancients. Sophocles in Suidas v. 'Ὡς' Θανμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει. An unknown comic writer in Plut. Erot. p. 769. B. *Οἰκειόητα* δ' ἐμβλέπων ὀλισθανον. Dawes has instanced the former passage. Moreover, even in prose and in writers of no great antiquity this form not unfrequently occurs, as in Plut. ii. p. 405. F. ὀλισθανεν. Perizonius has restored the same from Mss. to Ælian xii. 46. In Pausanias vi. 14. p. 487. as also in Suidas v. Μίλων, ὀλισθαίνουσι is edited; but the Schol. on Aristoph. Ran. 55. has ὀλισθάνουσι. It is surprising, therefore, that *ὀλισθάνοι* should have been displeasing to Hemsterhusius in Lucian, Dial. Mar. xv. 2. p. 826. In Aristoph. Pac. 1165. the metre requires *οἰδάνοντα* for *οἰδαί-*

νοντα. *Porson*.

1399. Thus in the combat between Achilles and Hector, the former is represented, Il. X. 321. *Εἰσπορεύων χροὶ καλὸν, ὅπῃ εἴξει μάλιστα*. Valck. also compares Theocr. xiii. 187. *Ἐγχεσι μὲν πρᾶτιστα τιτυσκόμενοι πόνον ἔχον, Ἀλλὰ δὲ πᾶσι τι χροὶς γυμνωθέντοισιν*. Thus also Tarcho in Virg. Æn. xi. 748. *partes rimatur apertas, Qua vulnus lethale ferat*.

1400. *προφθῆναι θέλων, to strike the first blow*: Hom. Il. Il. 314. *Ἐφθῇ ὀρεξόμενος*.

1401. *κεγχρώμασιν* Hesychius, which Valck. approves; and thus Brunck has edited; but Hesychius acknowledges the other form also. *Porson*. "Recentior et emollita fuit pronuntiatio *κέρχρος* et *κέρχρωμα* vetus atque asperior, *κέρχρος* et *κέρχρωμα*, hæc quoque, nisi fallor, Euripidea." Valck. Cf. Blomf. Æsch. Prom. 697. Potter thus translates the word: *the grated openings that adorn the rim: from κέρχρος, the grain called millet; very small perforations*. This appears to be the only example of the word.

1402. *γίγνεσθαι* C. D. Flor. Bodl. *Porson*. Cf. 490. "Γιγνέσκων et γίγνεσθαι veterem esse verborum scripturam evincit Latinum *Gigno*. Græcorum obsoleta forma fuit activa multiplex: *γένω*, *γείνω*, *γίνω*, a *γένω*, *γγένω*, *γίγνω* sicut a *πέτω*, *πιπέτω*, *πίπτω*, *μύνω*, *μύπτω*." Valck. See Blomf. Æsch. Prom. 104.

1403. I have edited *πλείων* for *πλείων*. [Matth. Gr. Gr. § 135.] For *ἐστάλασσ'* many Mss. have *ἐστάλασσ'*. *Porson*.

ἢ τοῖσι δρῶσι, διὰ φίλων ὀρῶδιαν.

Ἔτεοκλῆς δέ, ποδὶ μεταψαίρων πέτρων 1405

ἔχρους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος

τίθησι· Πολυνείκης δ' ἀπήντησεν δορὶ,

πληγὴν σιδήρῳ παραδοθεῖσαν εἰσιδὼν,

κνήμην τε διεπέρασεν Ἀργεῖον δόρυ.

στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας. 1410

κὰν τῷδε μόχθῳ γυμνὸν ἄμον εἰσιδὼν

ὁ πρόσθε τρωθεῖς, στέρνα Πολυνείκου βία

διήκε λόγχῃ, καπέδωκεν ἡδονὰς

Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.

εἰς δ' ἄπορον ἦκων δορὸς, ἐπὶ σκέλος πάλιν 1415

χωρεῖ· λαβὼν δ' ἀφῆκε μάρμαρον πέτρων,

μέσον τ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἀρης

ἦν, κάμακος ἀμφοῖν χειρ' ἀπεσπρημένον.

ἐνθένδε κώπας ἀρπάσαντε φασγάνων,

1405. μεταψάων Grot. Porson. "Anglice verterim ψάω to scrape, ψάω touch, ψάω graze vel raze." Blomf. Gl. Aesch. Prom. 402. Hesychius explains our word by μεταφέρων, endeavoring to remove, to put aside; this sense is deduced from that of rubbing or scraping, the effect of which is to make the surface clear or smooth, to remove obstructions or inequalities.

1409. κνήμης τε Cant. M. Barocc. 1. Scal. lib. P. κνήμην δέ Ald. Porson. Cf. 26.

1410. ἐπηλάλαξε Schol. erroneously. Porson. ἀνηλάλαξε, raised a shout, at the momentary advantage; ἐπηλάλαξε would imply shouted on account of something more decisive, shouted for the victory.

1413. λόγχην commonly, which admits of defence, and Valck. has quoted it to defend the vulgar reading in v. 1099=1108. But the iota when written at the side is very liable to be changed into ν. Porson. Cf. Med. 6. Διήκε, as Valck. observes,

means endeavored to penetrate: as in v. 1432. ἐσκόλευέ νιν. In the same sense also κτείνει is used v. 1617. and in Od. II. 432. οἶκον (sc. Ὀδυσσεύς) ἄτιμον ἔδεις, μνάα δὲ γυναῖκα, Παῖδά τ' ἀποκτείνει.

1415. ὧς δ' Aldus and some Mss., but few in number. ὧς is not used for εἰς and πρὸς, except with reference to persons. The first instance of this Atticism occurs in Homer Od. P. 218. ὧς αἰεὶ τὴν ὁμοῖον ἔγει θεὸς ὧς τὸν ὁμοῖον. Porson. See Hec. 979. ἐπὶ σκέλος π. χωρεῖ, retreats a step.

1417. μέσον δ' Ald. and many Mss. but the Ms. D. has μέσον τ', which Valck. conjectured. Porson.

1418. κάμακος: see Hec. 137. κάμαξ is properly the shaft or wooden part of a spear: used by Homer II. Σ. 563. for a stake by which vines were supported.

1419. ἐνθένδε Valck. for ἐνθεν δέ. Again ἀρπάσαντες Ald. with most Mss. also συμβαλόντες Cant. R. But independently of the dual being better

εἰς ταὐτὸν ἦκον, ξυμβαλόντε δ' ἀσπίδας, 1420
πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
καὶ πῶς νοήσας Ἐτεοκλῆς, τὸ Θεσσαλὸν
εἰσήγαγεν σόφισμ' ὁμιλία χθονός.
ἀπαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου,
λαῖον μὲν εἰς τοῦπισθεν ἀναφέρει πόδα, 1425

than the plural, there is another reason, which I have hinted at on Hec. 347. Soph. Phil. 533. Ἴωμεν ἤδη, προσκύσαντες τὴν ἔσω ἄοικον εἰσοικῆσιν. Eur. Ion 22. Φρουρὰ παραξέυξασα φύλακας σώματος. Read προσκύσαντε and φύλακε. Porson. See Porson's Suppl. p. xiii.

1420. εἰς ταὐτὸν ἦκον, they met together, συνῆλθον Paraphr.: see the same phrase in Hec. 736. Hipp. 273. Iph. A. 665.

1421. Valck. suspects the correctness of this line: he doubts whether πολὺν ταραγμὸν ἔχων μάχης is Greek, and does not understand the sense of the participle ἀμφιβάντε. Eustathius explains it by ἀμφοτέρωθεν βάντες ἀντιπάλων δίκην κατ' ἀλλήλων. The entire line appears to have this meaning: by wheeling about they were keeping up a great din of battle.

1422. καὶ πῶς Valckenaer, but καὶ never forms a crasis with εἰδ, except in compounded words. Hemsterhusius has fallen into the same error on Lucian i. p. 486. where in the passage of Sophocles, στέργειν δὲ τὰμπέσόντα καὶ θέσθαι πρέπει Σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην, he has left the corrupted word untouched, and has erroneously turned the sound reading καὶ into καὶ. Brunck has adopted both mistakes, Fragm. inc. 28. Read τὰκπεσόντα from Trincavellus. But Hemsterhus. has most successfully restored the mutilated passage of Hesychius under the word κυβευτήν, where Schow, forgetting to consult the Auctarium, torments himself wretchedly. While treating on the subject of crasis, it will not perhaps be amiss to remind my readers, that καὶ never forms a crasis with εἰδ, through ignorance of which

canon Pierson on Mæris p. 106. has doubly committed himself, by reading Κἄελ in a line of Pherecrates, in Harpocration, under the word Βωμολόχος Ἐπειθ', ἵνα μὴ πρὸς τοῖσι βωμοῖς πανταχοῦ ἄελ λοχῶντες βωμολόχοι καλέμεθα: in the first place, for the reason specified; next, because the Attics always make use of pleonasm of this description without the conjunction, as πανταχοῦ εἰδ Hec. 839. Aristoph. Equ. 565. διαπαντός εἰδ Pac. 397. ἐνδελεχῶς εἰδ Menand. in Ammonius v. ἦς. Porson.

τὸ Θεσσαλὸν σόφισμα. "The inhabitants of Thessaly passed for a treacherous nation, so that false money was called Thessalian coin; and a perfidious action, a Thessalian deceit." Lempriere. Demosth. Olynth. i. p. 15. εἴτα τὰ τῶν Θετταλῶν ταῦτα γὰρ ἄπιστα μὲν ἦν δῆπου φύσει καὶ εἰ πᾶσιν ἀνθρώποις: c. Aristocr. p. 657. ὁμῆς μὲν, ὃ ἄνδρες Ἀθηναῖοι, οὐδένα προῦδάκατε πάποτε τῶν φίλων, Θετταλοὶ δὲ οὐδένα πάποθ' ὄντιν' οἷδ'. "They invited Xerxes into Greece, and were not ashamed to join Mardonius, under the battle of Salamis, and to serve him as guides in his invasion of Attica; and in the heat of the battle between Athens and Sparta, they on a sudden deserted their allies, the Athenians, and joined the enemy." Tourreil. Eurip. Fr. Inc. xciv. πολλοὶ παρῶσαν, ἀλλ' ἄπιστοι Θεσσαλοί. Thus the art of magic is generally attributed to this people: Horace Carm. i. 27, 21. Quis te solvere Thessalis Magus tepenis, quis poterit Deus?

1424. I have given ἀπαλλαγεῖς for ἐξαλλαγεῖς from the Ms. J. Porson.

1425. εἰς τοῦπισθεν Leid. pr. μεταφέρει M. R. Leid. sec. ἀναφέρει, as

πρὸςω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
 προβάς δὲ κῶλον δεξιὸν, δι' ὀμφαλοῦ
 καθῆκεν ἔγχος, σφονδύλοις τ' ἐνήρμοσεν.
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας,
 ξὺν αἵματ' ἡραῖς σταγόσι Πολυνείκης τιτινεῖ. 1430
 ὁ δ' ὥς κρατῶν δὴ καὶ νενικηκὼς μάχῃ,
 ξίφος δικάν ἐς γαῖαν, ἐσπύλευέ νιν,
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐπεῖσε δέ.
 ὃ καὶ νιν ἐσφηλ' ἔτι γὰρ ἐμπνέων βραχὺ,
 σῶζων σίδηρον ἐν λυγρῷ πεσέματι, 1435
 μόλις μὲν, ἐξέτεινε δ' εἰς ἥπαρ ξίφος
 Ἑτεοπλείους ὁ πρόσθε Πολυνείκης πεσών.
 γαῖαν δ' ὁδᾶξ ἐλόντες, ἀλλήλοισιν πέλας
 πίπτουσιν ἄμφω, κοῦ διώρισαν κράτος.
 Χο. φεῦ, φεῦ, κακῶν σῶν, Οἰδίπους, ὅσον στένω 1440
 τὰς σὰς δ' ἄρ' αὖς ἔοικεν ἐκπλῆσαι θεός.
 Αγ. ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά.

Valck. has edited, many Mss. But since Aldus, and the Mss. C. and L. retain ἀμφέρι, I should not be very reluctant if any one were to restore it, and to read above v. 304. ἀμπέ-
 τασον πύλας. Porson. ἀμβήσει Hec. 1245.

1427. προβάς κῶλον: on the accus. after verbs neuter signifying motion, see Hec. 526. 1054. Scholefield cites from Heracl. 802. ἐκβάς πόδα.

1428. σπονδύλοις Grot. and some Mss., which is less Attic. Porson.

1429. πλευρὰν in not a few Mss. Porson.

1430. In Statius, Theb. xi. 541. Polynices first, cui fortior ira, nefas-
 que Justius, alte ense germani in pectore pressit.

1433. Cf. 371. "Catull. Carm. lxi. 15. Nos alio mentes, alio divisimus aures: Jure igitur vincemur. Soph. Trach. 276. ἄλλοσ' αὐτὸν ὄμμα, θατέρῃ δὲ νοῦν ἔχοντ'. Eur. Ion 251. Οἴκοι

δὲ τὸν νοῦν ἔσχον ἐνθάδ' οὐδ' αὖ ποῦ: 1370. Ἐκείσε τὸν νοῦν δούς." Valck.

1438. λαβόντες M. ἀλλήλων Ald. sed ἀλλήλοισιν Cant. Leid. pr. Barocc. unus. Porson. Cf. Il. B. 417. πολέες δ' ἀμφ' αὐτὸν ἐταῖροι Πηργέες ἐν κοινή-
 σιν ὁδᾶξ λαζόλατο γαῖαν: Ω. 738. Ἐκ-
 τορος ἐν καλᾷ μῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας. Virg. Æn. x. 489. Et terram hostilem moriens petit ore cruento: xi. 418. Procubuit moriens, et humum semel ore momordit.

1440. Aldus assigns this verse to the Chorus, and the following one to Creon, but some Mss. both to the Chorus. Οἰδίπου σὺς ὦν Ald. Οἰδίπου ὄσον Grot. and thus some Mss. Others Οἰ-
 δίπου γ' ὄσον, but Οἰδίκους ὄσον cor-
 rectly in K. and the second Leyden. Porson. See Soph. Œd. T. 405. 739. 1073. 1422. ed. Elmsl.

1441. ἐκπλήσσει Ald. Grot. and a few Mss. Porson.

ὡς γὰρ πεσόντε παῖδ' ἐλειπέτην βίον,
 ἐν τῷδε μῆτρε ἢ τάλαινα προσπιτνεῖ.
 τετραμένους δ' ἰδοῦσα καίρι' αἰσφάγας, 1445
 ὤμωξεν ὧ τέκν', ὑστέρ' αἰσβοδρόμος
 πάρεμι προσπιτνοῦσα δ' ἐν μέρει τέκνα,
 ἐκλα', ἐβρῆνει τὸν πολὺν μαστῶν πόνον
 στένουσ', ἀδελφῇ θ' ἢ παρ' αἰσπίζουσ' ὁμοῦ.
 ὧ γηροβοσκῶ μητρὸς, ὧ γάμους ἐμοῦς 1450
 προδόντ' ἀδελφῶ φίλτάτω. στέρων δ' ἄπο
 φύσημι ἀνείς δύσπλητον Ἐτεοκλῆς ἀναξ
 ἦκουσε μητρὸς, καπιθεῖς ὕγραν χεῖρα,
 φωνὴν μὲν οὐκ ἀφῆκεν, ὁμιμάτων δ' ἄπο

1443. ἐπεὶ τέκνω πεσόντ' ἐλειπέτην
 βίον Ald. [cf. Elmsl. Heracl. 710.] ὡς
 γὰρ pro ἐπεὶ Flor. J. Leid. pr. πεσόντε
 τέκν' Flor. πεσόντε παῖδ' J. Laud.
 Leid. pr. ἐλειπέτην multi. Porson. 'Ὡς
 for ἐπεὶ occurs above, v. 714. See also
 Soph. Aj. 274.

1445. καίριος Ald. καίριος Cant. as
 a various reading; Leid. pr. M. R.
 Scal. and to this with Valck. I have
 given the preference. In conformity
 with his opinion I have discarded the
 line which used to precede, Σὺν παρ-
 θένῳ τε καὶ προθυμίᾳ ποδός. Porson.
 Καίριος, fatal, Æsch. Ag. 1263. ἐπεύ-
 χομαι δὲ καίριος πληγῆς τυχεῖν: "Hom.
 Il. Δ. 185. Οὐκ ἐν καίρι' ὀδὺ πάγῃ βέ-
 λος: Θ. 83. Ἀκρὴν κακκορυφὴν, ὅθι τε
 πρῶται τρίχες ἵππων Κρανίῳ ἐμπεφύασι,
 μάλιστα δὲ καίριον ἐστίν. Virg. Æn.
 xii. 507. qua fata celerrima." Blomf.
 Gloss.

τετραμένους—σφαγὰς. Passive par-
 ticiples are frequently followed by an
 accus.: Thuc. i. 126. οἱ τῶν Ἀθηναίων
 ἐπιτετραμμένοι τὴν φυλακὴν: Soph.
 Antig. 408. Πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπ-
 ηπειλημένοι. Herod. vii. 69. Αἰδίοτες
 παρθαλέας τε καὶ λεοντέας ἐναμμένοι.
 Soph. Trach. 157. Λέπει παλαιὰν δέλ-
 τον ἐγγεγραμμένην Ξυθόματα: as Virg.
 Ecl. iii. 106. inscripti nomina regum.
 See Matth. Gr. Gr. § 421.

1447. ἐν μέρει, in turn. Blomf.

Gloss. on Æsch. Ag. 323. says that in
 partem is similarly used by Horace
 Epod. ii. 39. Quod si pudica mulier in
 partem juvet domum: but there it
 means in her turn, in her department.

1449. παρ' αἰσπίζουσα, according to
 the derivation, attending at her side as
 a shield-bearer, here simply accompa-
 nying her: so above 1181. παρ' αἰσπι-
 τὰς πυκνοῦς, numerous attendants, fol-
 lowers. Herc. Fur. 1090. τόξα τ' ἐσ-
 παρται πέδῳ, ἅ' αὖτε παρ' αἰσπίζουσ' ἐμοῖς
 βραχίουσιν, Ἐσώξτε πλευράς.

1452. φύσημα—δύσπλητον Schol.
 δυσέκπνευστον. Potter: with pain his
 gasping breath Eteocles drew.

1453. ὕγραν Ald. sed ὕγραν Schol.
 Grot. C. K. L. Leidenses, M. P. R.
 Porson. The Schol. explains it: ὕγραν
 ὑπὸ τοῦ αἵματος, in which Valck. coin-
 cides. Brunn adopts Heath's inter-
 pretation, manum flexilem, i. e. nondum
 sensu et motu carentem: referring to
 Soph. Antig. 1237. where Hæmon
 Ἦρεσε πλευραῖς μέσσοις ἔγχος, ἐς δ' ὕ-
 γρην Ἀγκῶν' ἐτ' ἐμφρων παρθένον προσ-
 πτύσσειται. In our passage Potter's
 translation seems the true one:—
 Stretched forth his hand moist with the
 dew of death: his clammy hand.

1454. Thus Iphigenia in Æsch. Ag.
 231. ἔβαλλ' ἔκαστον θυτῶν Ἀσ' ὁμ-
 μάτων βέλει φιλοίκτης, where Blomf.
 in the Gloss., among other passages,

προσεῖπε δακρύοις, ὥστε σημῆναι φίλα. 1455
 ὃς δ' ἦν ἔτ' ἔμπρους, πρὸς κασιγνήτην ἰδὼν,
 γραῖάν τε μητέρ', εἶπε Πολυνείκης τάδε·
 ἀπαλώμεσθα, μήτερ, οἰκτεῖράν δέ σέ,
 καὶ τήνδ' ἀδελφὴν, καὶ κασίγνητον νεκρόν·
 φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος. 1460
 θάψον δέ μ', ὦ τεκοῦσα, καὶ σὺ, σύγγονε,
 ἐν γῇ πατρώα, καὶ πόλιν θυμουμένην
 παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχῳ
 χθονὸς πατρώας, καὶ δόμους ἀπάλεσα.
 ξυνάεμσον δὲ βλέφαρά μου τῇ σῇ χερὶ, 1465
 μῆτερ· τίθησι δ' αὐτὸς ὀμμάτων ἐπὶ
 καὶ χαίρειτ', ἦδη γάρ με περιβάλλει σκότος.
 ἄμφω δ' ἄμ' ἐξέπνευσαν ἄθλιον βίον.
 μῆτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,

quotes Eur. Iph. A. 1245. Ἰδοὺ, σιωπῶν
 λίσσεται σ' ὅδ', ὦ πάτερ.

1456. 38 ἦν—πρὸς κασιγνήτην δ'
 Ald. The emendation belongs to Valck.
 Porson.

1460. Musgrave suggests φίλοις, a
 reading which Elmsley has adopted, on
 Bacch. 202. The Schol. thus explains
 the line : φίλος γὰρ ὦν ἀπὸ τῆς φύσεως,
 ἐχθρὸς ἐγένετο τῇ γνώμῃ : cf. 1666.
 Εἴτερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς
 ὦν. Valck. compares Tibullus iii. 6,
 56. *Perfida, sed quamvis perfida, cara*
tamen. A writer in the Class. J. xli.
 p. 26. quotes the words of Shakspeare
 in Jul. Cæsar : 'Strike as thou didst at
 Cæsar; for I know, When thou didst
 hate him worst, thou lov'dst him bet-
 ter Than ever thou lov'dst Cassius.'

1463. γοῦν for δὴ, the Aldine read-
 ing, is in all Mss. and in Teles in Sto-
 bæus xxviii. p. 233, 47. Porson.

τοσόνδε—χθ. πατρ. Thus Œdipus
 says in Soph. Œd. C. 788. Ἔστιν δὲ
 πασι τοῖς ἰμοῖσι τῆς ἐμῆς χθονὸς λα-
 χεῖν τοσούτον, ἐνθανεῖν μόνον. Cf. Ho-
 rat. Carm. i. 28.

1464. Teles either from error or
 design, in order to cavil at Euripides,
 adds the following verse : καὶ γῆς φίλης
 ἐχθοῖσι κρυφῶ καὶ τάφῳ. But no se-
 narius is found in tragic writers, in
 which the spondee in the fifth foot is so
 divided, as that καὶ is the second part
 of that foot : [see Hec. p. xv.] with
 the exception of Æsch. Suppl. 274.
 Χρανθεῖσ' ἀνῆκε γαῖα μῆνη καὶ δάκη,
 which any one can see is corrupt. The
 edd. of Aldus and Robortellus have
 μηνεῖται ἄκη. Valck. compares a line
 from the Excerpta of Grotius p. 466.
 ἐν γῆς φίλοις μυχοῖσι κρυφθῆναι καλὸν,
 and correctly reads φίλης, as Casaubon
 on Laertius iv. 25. had read, where
 the passage occurs. Porson.

καὶ δόμους ἀπάλεσα. Schol. καὶ εἰ τοῦς
 δόμους τῆς γῆς, ἀντὶ τοῦ τῇ βασιλείᾳ,
 ἀπέβαλον.

1465. Cf. Hec. 430. Med. 1029.
 Hom. Il. A. 452. οὐ μὲν σοὶ γε πατὴρ
 καὶ πότνια μήτηρ Ὅσσε καθαίρσουσι
 θανόντι περ.

1469. Valck. has edited εἰσεῖδε from
 some Mss. Porson.

ὑπερπαθήσας, ἤρπασ' ἐκ νεκρῶν ξίφος, 1470
 πᾶπρᾳξε δεινὰ, διὰ μέσου γὰρ αὐχένος
 ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις
 θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.
 ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων,
 ἡμεῖς μὲν, ὥς νικῶντα δεσπότην ἐμὸν, 1475
 οἱ δ', ὥς ἐκείνῳ· ἦν δ' ἕρις στρατηλάταις,
 οἱ μὲν, πατάξαι πρόσθε Πολυνείκην δορεῖ,
 οἱ δ', ὥς θανόντων οὐδαμοῦ νίκη πέλοι.
 κὰν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα,
 οἱ δ' εἰς ὅπλ' ἤσسون· εὖ δέ πως προμηθία 1480
 καθῆστο Κάδμου λαὸς ἀσπίδων ἐπι.
 πᾶφθημεν οὐπὼ τεύχεσιν πεφραγμένον
 Ἀργεῖον εἰσπεσόντες ἐξαίφνης στρατόν.
 κούδεις ὑπέστη· πεδία δ' ἐξεπίμπλασαν

1470. ἐκ νεκροῦ Ald. ἤρπασεν νεκροῦ Grot. ἐκ νεκρῶν most Mss. Porson. See the note on 423. The death of Jocasta is represented differently by Sophocles: see Ed. T. 1254.

1472. The Schol. appears to have read ὦθει in the imperf.; explaining it by ὥθησεν, ἐνέβαλε τὸ ξίφος.

ἐν δὲ τοῖσι. The Schol. notices a various reading, σὺν τέκνοισι δέ. Porson. See Med. 16.

1475. ἡμεῖς μὲν, sc. λέγοντες, or ἐρίζοντες λόγοις, which is to be supplied from εἰς ἔριν λόγων in the preceding line, *we maintaining, that our master was the conqueror*, &c., an instance of the nominative absolute, on which see v. 290. Cf. Herod. i. 82.

ὥς νικῶντα δ., the accus. absolute, which is of frequent occurrence with the particle ὥς: Eur. Ion 961. ΠΡ. Πολ' εἰς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον; KR. Ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον: Rhcs. 144. Χάλπιγγος αὐτὸν προσδοκῶν παραδόκει, Ὡς οὐ μενουντά μ'. Xen. Anab. i. 3, 15. ὥς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρα-

τηγίαν, μηδὲς ὁμῶν λεγέτω. See Matth. Gr. Gr. § 569, 2. Elmsley on Eur. Heracl. 693. explains the distinction between the gen. and accus. absolute to be this: *that the former expresses the mere fact, the latter the opinion of some one respecting it.*

1477. οἱ μὲν, sc. λέγοντες, according to the Schol., or ἐρίζοντες ἔλεγον, according to Hermann on Viger p. 700.

Πολυνείκην. Bruncn on CEd. C. 375. observes that Πολυνείκη is more Attic, being contracted from the Ionic termination in ea. Elmsley (Quart. Rev. xiv. p. 453.) is of opinion that proper names ending in -ης, make the gen. in eos only; and that the metre no where requires ἦν in the accus. See Dr. Brasse on CEd. C. l. c.

1482. ἐφθην Ἀργ. στρατὸν εἰσπεσόντες ἐξ., *we gained an advantage over the Argive army by our sudden attack.* Herod. iv. 136. ἐφθισαν πολὺ οἱ Ἀχαιοὶ τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *came to the bridge long before the Persians.* See Matth. Gr. Gr. § 553. and 253.

Φεύγοντες· ἔρρει δ' αἷμα μυρίον νεκρῶν, 1485
 λόγχαις πιτνόντων· ὥς δ' ἐνικῶμεν μάχῃ,
 οἱ μὲν Διὸς τρόπαιον ἴστασαν βρέτας,
 οἱ δ' ἄσπίδας συλῶντες Ἀργείων νεκρῶν,
 σκυλεύματ' εἴσω τειχέων ἐπέμπομεν.
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα 1490
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
 πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

Xo.

οὐκ εἰς ἀκοὰς ἔτι δυστυχία
 δώματος ἥκει· πάρα καὶ λεύσσειν 1495
 πτώματα νεκρῶν τρισσῶν ἦδη
 τάδε πρὸς μελάνθροισι, κοινῷ θανάτῳ
 σκοτίαν αἰῶνα λαχόντων.

1485. *μυρίον* Ald. *μυρίον* King from Mss.; for thus the Ms. Cant. has from an emendation, also C. L. and the Leyden. In J. the word is omitted altogether. *Porson*. " *Proprie μυρίον adhibetur de fluidis, ἐπὶ τῶν μυρομένων· μυρίον αἷμα, μυρίον ὕδωρ, μυρίον οἶδμα, Apoll. Rh. ii. 1123. τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ Ἀῆξεν ἄμ' ἡελίῳ: iv. 1765. κείθεν δ' ἄπτερές διὰ μυρίον οἶδμα λιπόντες. Eleganter in epigrammate Μυρ'α—μύ-ρατο Καλλιόπα. Parum distat Homericum Καδδ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν in Il. T. 282. notum μυρία κλαῦσαι." Valck.*

1487. ἔστησαν J. and a Bodleian, not so correctly. *Porson*. Cf. 583. 1265.

1490. τοὺς θανόντας—νεκροῦς. Brunck defends this pleonasm by references to Hom. Il. H. 409. Οὐ γάρ τις φειδῶ νεκρὸν καταθεθνεῖσιν. Eur. Suppl. 526. Νεκροὺς δὲ τοὺς θανόντας—θάψαι δικαῖα.

1491. φίλους Ald. and several Mss. But Brunck φίλοις from his *membranae*; and this Scaliger had quoted on Vatro p. 131. (140. ed. pr.) and seems

to have read in a Ms. noticed by Burton. *Porson*.

1491. εἰς ἀκοὰς, subaud. *μόνον*: as below 1510. Cf. Med. 652. 735. Hec. 1103. Soph. Antig. 543. Λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

1495. δώματος Ald. and a portion of the Mss. δώματος Grot. C. L. the second Leyden, the four Bodleian, perhaps also K. R. Again I have given *καὶ* for γὰρ from the traces of the Florentine Ms. παρακελεύσειν. *Porson*. Cf. 1546. πάρα γὰρ στενέχειν, καὶ τὰδ' ἄντείν. Soph. El. 790. νῦν γὰρ οἰμῶμαι πάρα.

1496. σώματα J. and again ἦδη τρισσῶν M. *Porson*. Thus below 1579. σώματα νεκρῶν: but we have in Androm. 650. οὐ πεσθήματα Πιλείθ' Ἑλλάδος πέπτωκε δοριπετῇ νεκρῶν.

1498. σκοτίαν αἰῶνα: αἰὼν is generally masc.; it is fem. in 1537. μονάδ' αἰῶνα διδύμουσα: in Homer Il. X. 58. αὐτὸς δὲ φίλης αἰῶνος ἀμερθής: and in Hesiod Sc. 331. γλυκερῆς αἰῶνος ἀμέρσης. "Σκοτίαν αἰῶνα more poetico pro σκοτόν αἰώνιον, æternas tenebras sortiti." King.

Αν.

οὐ προκαλυπτομένα

βοστρυχάδεος ἀβρὰ παρηΐδος,
οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις
φοίνικ', ἐρύθημα προσώπου,
αἰδομένα, φέρομαι Βάκχα νεκύων,
κράδεμνα δικοῦσα κόμας ἀπ' ἐμᾶς,
στολίδα κροκόεσσαν ἀνείσα τρυφᾶς,
ἀγεμόνευμα νεκροῖσι πολύστονον.

1500

1505

1499. οὐ προκαλυπτομένα Ald. and below (1536.) with many Mss. προσκλαίω. Grotius corrected both errors. In Athenæus i. p. 4. Β. προκαλυπτομένα. Porson.

1500. βοστρυχάδεα Athen. βοστρυχάδεος R. whence probably some may join the two lines into one hexameter and read βοστρυχάδεος. Apollonius Rhodius ii. 679. has used the expression πλοχοὶ βοστρυβέες. Βότρυς also for βοστρυχος is read in an epigram Anthol. HSt. V. p. 394. and in another vii. p. 464. But this use seems of a later date than the time of Euripides. Eustathius on Od. A. p. 1420, 64=61, 22. cites the whole passage, as it is edited, with the exception of προκαλυπτομένη. Porson.

ἀβρὰ παρηΐδος, for παρηΐδα ἀβρὰν βοστρυχάδην. "It rarely happens that the gen. of a subst. masc. or fem. is accompanied by the adj. in the neuter. Soph. Ant. 1209. Τῷ δ' ἀθλίας ἔσημα περιβαίνει βοῆς Ἑρποντι μᾶλλον ἄσπον, for βοῆ ἄσημος. Eur. Hel. 985. Ἄ σοι παρέλπιεν ἦδε τῶν λόγων, φράσω, for οὗς λόγους, where a Ms. has τῷ λόγῳ. Xen. Cyrop. viii. 3, 41. ἡκεὶ δέ τις ἢ τῶν προβάτων λευκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημισμένα. This accords with the *strata viarum* of Virgil. Cf. Soph. Œd. T. 261." Matth. Gr. Gr. § 442, 4.

1503. αἰδομένα Ald. but King has given αἰδομένα from K. and thus J. M. In Burton's note αἰδομένα ought, it seems, to be read. Again in 1505. I should prefer στολίδος—τρυφάν. Porson.

Βάκχα νεκύων: Ἄϊδος Βάκχα occurs in Hec. 1054. Hipp. 550. Herc. F. 1091. King thus well expresses the sense of this passage when divested of its poetical redundancy: *Non velo genas; non, ut virgines solent, vereor ne erubescam; feror ut Furia, passis capillis, deposita tunica, dux funeris luctuosa.*

1505. στολίδα κρ.—τρυφᾶς Paraphr. ἀφείσα τὴν ἀσθηρὰν στολὴν, τὴν ἀμύζουσαν τῇ τρυφῇ, τὴν ἀπὸ κρόκου βαμμένην: the idiom is similar to that in Eur. Hipp. 802. βρόχον κρεμαστὸν ἀγχόνης ἀνήγατο, i. e. τὸν ἀμύζοντα τῇ ἀγχόνη. Theocritus introduces this custom of loosening the garments as an indication of grief on the death of Adonis, Idyll. xv. 134. Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπῳ ἀνείσαι, Στήθεσι φαινομένοις, λιγυρὰς ἀρξάμεθ' αἰοῖδας. Saffron-colored robes appear to have been usually worn by females: Æsch. Ag. 230. speaking of Iphigenia, Κρόκου βαφὰς δ' εἰς πέδον χέουσα. Aristoph. Lys. 42. τί δ' ἂν γυναῖκες φρόνιμον ἐργασάσαιο, ἥ λαμπρὸν αἰ καθήμεθ' ἐξηθισμένοι, Κροκωτὰ φέρουσαι. See Hec. 466.

1506. ἀγεμόνευμα. Schol. ταυτὴν λέγει προσηγήτεραν τῶν νεκῶν: see above 298. Porson on Orest. 1031. Soph. Antig. 756. γυναῖκες αἰ δούλεμα. "Sic ap. Latinos opera pro operarij. Tacit. Hist. i. 2. plenum exiliis mare. Juvenal. iii. 84. Usque adeo nihil est, quod nostra infantia cælum Hausit. Inscriptio ap. Gruter. et Castell. et Spon. p. 37. Hujus Nympha loci, sacri custodia fontis." Blomf. S. c. Th. 599. Ovid

- αἱ αἱ, ἰά μοι.
 ὦ Πολύνεικες, ἔφες ἄρ' ἐπάνυμος.
 ὦ μοι μοι, Θῆβαι·
 σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος φόνος 1510
 Οἰδιπόδα δόμον ὤλεις, κρानθεῖς
 αἵματι δεινῷ, αἵματι λυγρῷ.
 τίνα δὲ προσῶδον,
 ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ
 δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος, 1515
 ἀνακαλίσσομαι,
 τρισσὰ φέρουσα τὰδ αἵματα σύγγονα,
 ματέρα καὶ τέκνα, χάσματ' Ἐριννύος;
 ἃ δόμον Οἰδιπόδα πρόπαν ὤλεις,
 τὰς ἀγρίας ὅτε 1520
 δυσζύνετον ζυνέτος μέλος ἔγνω,

Ep. Her. i. immundæ cura fidelis hæ-
 ræ, i. e. qui curam gerit.

1507. αἱ some four Mss. μοι twice
 Ald. and some Mss. Again ἰά 1508.
 and ἰά μοι 1509. some Mss., but not
 Aldus. Porson.

1508. ἐπάνυμος. See the note on
 v. 645.

1510. οὐκ ἔρις, i. e. οὐ μόνον ἔρις:
 cf. 1434.

φόνος φ. "Of two substantives, one
 is put in the dat., in order to express
 the long continuance of a condition, in
 which one thing is succeeded by an-
 other of the same kind, with the omis-
 sion of the prep. σύν. Hesiod. Th.
 742. ἀλλὰ κεν ἔσθα καὶ ἔσθα φέροι πρὸς
 θέελλα θυέλλη, storm upon storm.
 Soph. Œd. T. 175. ἕλλον δ' ἂν ἄλλω
 προσίοις—ὄρμενον ἀκτὰν πρὸς ἰσπέρου
 θεοῦ. El. 236. ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 —μὴ τίς τειν σ' ἄταν ἄταις." Matth.
 Gr. Gr. § 400. g.

1511. Οἰδιπόδα Aldus with some
 Mss. here and below 1519. but others
 correctly. Mss. vary between κρानθéis
 the reading in Aldus and κρानθείς. Some
 notice both readings. Porson. Æsch.
 Prom. 910. πατὴρ δ' ἀρὰ Κρόνου τότ'
 Eurip. Phææn.

ἦδη παντελῶς κρानθήσεται, shall be con-
 summated.

1513. Grotius has added δέ, which
 is found in C. Porson.

1515. Althus and Grotius omit the
 second δ. Porson.

1517. This is a most certain emen-
 dation of Musgrave's for αἵμακτὰ,
 which Aldus and the codex Augus-
 tanus exhibit. In most we find τ. φ.
 τὰδε σώματα, in K. and the second
 Leyden, as King has edited, τ. φ.
 γε σώματα, others even more cor-
 ruptly. Porson. Αἷμα in the plural oc-
 curs both in Euripides and in Æschylus:
 the sense that it here bears, a
 bloody corpse, is unusual; unless this
 may be an instance of the abstract for
 the concrete, (see v. 1506.) these three
 murders for murdered persons: the
 plural of αἷμα in the latter meaning is
 found in Æsch. Choëph. 638. τῶν θ'
 αἱμάτων παλαστέρων τίνει μύστος Χρό-
 νω κλυτὴ βυσσόφρων Ἐρινύς.

1521. δυσζύνετον ζυνέτον μέλος ἔγνω
 Ald. But δυσζύνετον the Schol. and
 the codices Augustani: ζυνέτος in the
 greater number of Mss. ἔγνω Grot.
 and most Mss., erroneously, for as

Σφιγγὸς αἰοιδῷ σῶμα φανεύσας.

ἰὼ μοι πάτερ

τίς Ἑλλὰς, ἢ τίς βάρβαρος,
ἢ τῶν πάροιθεν εὐγενετῶν ἕτερος

1525

ἔτλα κακῶν τούτων

αἵματος ἀμερίου

τοιάδ' ἄχρα φανερά;

τάλαιν', ὥς ἐλελίζω.

τίς ἄρ' ὄρνις, ἢ δρυὸς ἢ

1530

ἐλάτας ἀπροκόμοις

ἀμφὶ κλάδοις ἐζομένα,

yet she is not addressing her father. The σ adhered from the line following. Hesychius: Ἐποβάπτεις λόγους. συντίθης: where lest any one should fancy this to be a various reading of Alcest. 548. let him erase the σ which is erroneously repeated, and change the ν into the similar letter υ. Porson. Cf. 1745.

1523. μοι once Ald. twice K. R. πάτερ correctly. King μάτερ (correct μάτερ) from some Mss.; erroneously: μάτερ ed. Valck. Porson.

1524. Ἑλλάς for Ἑλληνική: see above 1240. Eur. Med. 536.

ἢ Ald. and most Mss. without τίς, τίς without ἢ the *membranæ*: whence Brunck has edited ἢ τίς. Porson.

1525. προπάροιθεν Ald. and a great many Mss.; but King has edited παροιθεν from some; properly, in my opinion. The line, as I have arranged it, is an iambelegus. Porson.

1526. τῶσαν δι' Ald. but τῶσανδ' or τούσανδ' most Mss. Porson.

1527. This line if transposed to follow v. 1525. would be more in place; the order is: ἢ (τίς) ἕτερος αἵματος ἀμερίου τῶν παρ. εὐγ. ἔτλα τούτων ἢ χ. φ. τ. κ.; of mortal race.

1529. ἐλελίξαι Aldus, many Mss. and Eustathius on Il. A. p. 125, 28=94, 87. ἐλελίξω Leidd. C. and others: of ἐλελίξω Brunck, partly from conjecture. Porson. Ἑλελίξω from ἐλελεῦ,

which the Schol. on Æsch. Prom. 876 = 902. explains to be θρηνηδὲς ἐπιφθεγμα, and equivalent to the exclamation φεῦ, φεῦ. "Verbi sonus, gementi lusciniæ vel hirundinæ proprius, fecit, ut sequentia Tragico venirent in mentem: invocat in Euripidis Helena 1116. Chorus τὰν αἰδοσιτάταν δρυὶθα μελεδῶν, Ἄηδ' ὄνα δακρυόεσσαν Ἑλθ' ἃ διὰ ζυγῶν γενῶν ἐλελιζομένα θρήνοις ἑμοῖς ζυγογῶς. Cf. Aristoph. Av. 209." Valck. Virg. Geo. iv. 511.

1530. τίς τ' ἄρ' Barnes from C., with which a few others coincide. Grotius has added ἢ before δρυὸς, which most Mss. sanction. Porson.

1531. ἀπροκόμοις Schol. τοῖς κατ' ἄκρον κομῶσιν. Blomfield on Æsch. Pers. 547. thinks this a corrupt reading for ἀβροκόμοις, citing Iph. T. 1099. φοινικά θ' ἀβρόκομον: Ion 920. φοινίκα παρ' ἀβρόκομον: in both which places however ἀβροκόμαν is the usual reading.

1532. "Sometimes the case, which is governed of the prep., does not express the thing about which something else is, but that which is about the latter, e.g. ἀμφὶ πυλὶ στήσαι τρίποδα, to set on the fire, so that this blazes round the tripod. Thus ἀμφὶ κλάδοις ἔζεσθαι, to surround with boughs, [rather to be surrounded] between boughs." Matth. Gr. Gr. § 582. b.

- μονομάτορος ὄδυρμοῖς ἐμοῖς
 ἀχῆσει ξυνῶδος ;
 αἴλινον αἰάγμασιν αἶ 1535
 τοῖσδε προκλάω,
 μονάδ' αἰῶνα διάξουσα, τὸν αἰεὶ
 χρόνον ἐν λειβομένοις δακρύοις.
 τὶν' ἰαχῆσω ;
 τὶν' ἐπὶ πρῶτον ἀπὸ χαίτας 1540
 σπαραγμοῖς ἀπαρχὰς βαλῶ ;
 ματρὸς ἐμᾶς διδύμοις
 γάλακτος παρὰ μαστοῖς,
 ἥ πρὸς ἀδελφῶν
 οὐλόμεν' αἰκίσματα δισσῶν ; 1545
 ὅτοτοί, ὅτοτοί. λείπε σους δόμους,

1533. *μονομάτερος* Ald. and a great portion of the Mss. ; *μονομάτωρ* Grot. *μονομάτερος* Flor. M. and, I believe, others. Brunck *ὄδυρμῶν ἐμῶν*, merely to avoid the certain emendation of Musgr. in the following line, *ἀχῆσει* for *ἀχέσει* : *ἔχαισι* two Mss. according to Barton. *Πονομάτορος ὄδυρμοῖς ἐμοῖς*, for *ὄδυρμοῖς ἐμοῦ μόν.*, an elegant idiom, of frequent occurrence both in Greek and Latin writers. See above, v. 30. and the note on Hec. 430. *θανούσης ὄμμα συγκλείσει τὸ σόν*. Thus Horace Sat. i. 4, 22. *cum mea nemo Scripta legat vulgo recitare timentis*. Ovid Her. v. 45. *Et festi, et nostros vidisti flentis ocellos*. Martial Ep. vii. 50. *Si tenet absentis nostros cantatque libellos*.

μονομάτορος. The compounds of *μήτηρ*, observes Blomfield in the Gloss. *Æsch. Prom.* 90., and he might have added those of *πατήρ*, invariably end in *ωρ*, not *ηρ* : as *συνδρομήτωρ*, *μουσομήτωρ*, *προμήτωρ*, (above 687. 842.) *δυσμήτωρ*, *ἀμήτωρ*, (above 676.) *παμμήτωρ*, *δυσμήτωρ* &c. But in Od. Ψ. 97. we read *Μήτηρ ἐμῇ, δύσμητερ*, *ἀπηνέα θυμὸν ἔχουσα*, an exception probably to be admitted for the sake of the antithesis.

1537. Aldus and many edd. incorrectly accentuate thus, *μόνα ὄ*. *Porson*.

1538. *δακρύοις τίν'* is Musgrave's correction. Mss. have either *δακρύων* or, as Aldus, *δακρύουσιν*. *Porson*.

1540. *πρῶτον* Grot. accidentally, I suppose ; for no other editor seems to have found it in the Mss. *Porson*.

ἀπὸ χαίτας—ἀπαρχὰς. Tearing off the hair was a customary mode of expressing sorrow for the dead : thus in Il. Ψ. 135. at the funeral of Patroclus, *θριξὶ δὲ πάντα νέκυν καταείνον*, *ἃς ἐπέβαλλον Κειρόμενοι* : cf. 141. 146. See Potter's *Grec. Antiq.* Vol. II. p. 197.

1542. *ματέρος* Aldus, and *ἐν διδύμοις*, instead of which Brunck has adopted the conjecture of King, *ἡ διδύμοις*. But in J. *ἐν* is well omitted. *Porson*.

1545. *νεκρῶν* Ald. but *δισσῶν* most Mss. *Porson*. *αἰκίσματα*, *disfigurements*, wounds.

1546. *ὅτοτοί* but once in Aldus : *λείπε* Aldus : *λίπε* some Mss. and all below 1696. as in Aldus ; but Valck. on Hipp. 34. properly reads *λείπε*. *Porson*.

ἀλαὸν ὄμμα φέρων, πάτερ
 γεραίε, δειῖζον, Οἰδιπόδα,
 σὸν αἰῶνα μέλειον· ὃς ἐπὶ δώμασιν
 αἴριον σκότον ὄμμασι σοῖσι βαλὼν, 1550
 ἔλκεις μακρόπνουν ζῶαν.
 κλύεις, ᾧ κατ' αὐτὰν ἀλαίνων,
 γηραιὸν πόδα δαμνίοις
 δύστανος ἰαύων;

Οἱ. τί μ', ᾧ παρθένη, βακτρεύμασι 1555
 τυφλοῦ ποδὸς ἐξάγαγες εἰς Φῶς
 λεχέρη σκοτίων ἐκ θαλάμων,
 οἰκτροτάτοις δακρύοις,
 πολὺν, αἰθέρος ἀφανὲς εἶδωλον,
 ἧ νέκυν ἐνερθεν, 1560
 ἧ πτανὸν ὄνειρον;

Αν. δυστυχὲς ἀγγελίας ἔπος οἶσσι,
 πάτερ· οὐκέτι σοι τέκνα λεύσσει
 φάος, οὐδ' ἄλοχος, παραβάκτροις
 ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν 1565

1548. Οἰδίπου Aldus. Porson. Οἰδιπόδα is from a nom. Οἰδιπόδης.

1551. μακρόπουν the edd. of Barnes and King from some Mss. Porson. Cf. 1722. μακρόπουν ζῶαν, a life in which the breath is drawn with difficulty, full of groans.

1552. Reiske and Schaefer propose to punctuate thus: ᾧ κατ' αὐτὰν ἀλαίνων γηραιὸν πόδα, δαμνίοις—: which seems preferable. On the construction, see v. 1427.

1554. Scaliger noted δύστανος from a Ms., and Valck. conjectured it. The Mss. have removed the same error above 1336. Porson.

1555. τί δ' some Mss. and 1556. ἐξάγεις D. R. Porson.

1559. ἀφ. εἰδ. Soph. Ed. C. 109. οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' εἶδωλον

Εἶδωλον οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. Apoll. Rh. ii. 197. of Phineus, ἐρθεῖς δ' εὐνήθεν, ἀκέρων ἦδ' ὄνειρον. Βάκτρον σκηπτόμενος. Æsch. Ag. 82. τό θ' ὑπεργέρων, φυλλάδας ἦδη Κατακαρφομένης, τρίποδας μὲν ὁδοὺς Στείχει, παῖδες δ' οὐδὲν ἀρείων Ὅναρ ἡμρόφωτον ἀλαίνει. See v. 1737. below.

1563. King has added ᾧ before πάτερ; and in the following lines critics have committed many errors in order to form an anapestic system. Porson.

1564. ἃ παρὰ βάκτροις Ald. παραβάκτροις Cant. J. ἃ is transposed by C. Cant. J. K. L. M. τυφλὸν most Mss., but τυφλόπουν with Aldus J. K. Porson. See 1722.

1565. "θεραπεύμασιν ἐμόχθει, i. q. ἐμόχθει θεραπεύονσα." Scholief. Παρὰ

- αἶεν ἐμόχθει, πάτερ, ὦ μοι.
 Οι. ὦ μοι ἐμῶν παθίων
 πάρα γὰρ στενάχειν, καὶ τάδ' αὐτεῖν.
 τρισσαὶ ψυχαὶ ποῖα μοῖρα,
 πῶς ἔλιπον φῶς, τέκνον, αὐδα. 1570
 Αν. οὐκ ἐπ' ὀνειδέσιν, οὐδ' ἐπιχάρμασιν,
 ἀλλ' ὀδύναισι λέγω σοῖς ἀλάστωρ,
 ξίφεσιν βρίθων,
 καὶ πυρὶ, καὶ σχετλίσαισι μάχαις,
 ἐπὶ παιδάς ἔβα τοὺς σοὺς, ὦ πάτερ. 1575
 Οι. ὦ μοι αἰ αἰ. Αν. τί τάδε στενάχεις ;
 Οι. ὦ μοι τέκνα. Αν. δι' ὀδύνas ἂν ἔβας,
 εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσω
 ἐελίου, τάδε σώματα νεκρῶν
 ὄμματος αὐγαῖς ἐπενώμας. 1580
 Οι. τῶν μὲν ἐμῶν τεκνῶν φανερὸν κακόν·
 αἱ δὲ τάλαιν' ἄλοχος τίني μοι, τέκνον, ὤλετο μοῖρα ;
 Αν. δάκρυα γοερὰ φανερὰ πᾶσι τιθεμένα,
 τέκισι μαστὸν ἔφερον, ἔφερον,

in composition implies comparison, similarity, or equality: παραβάκτροις θ. therefore weaves with attentions that supplied the place of the staff with which he then supported and guided his steps: thus Hecuba (v. 280.) says of Polyxena, ἥδ' ἀπὶ πολλῶν ἐστὶ μοι παραψυχὴ, Πόλις, τιθήνη, βάκτρον, ἡγεμὼν δδοῦ.

1567. φ μοι Ald. some omit ἐμῶν. Porson.

1568. στενάχειν many Mss.; others, with Aldus, omit καὶ, which Grotius has restored. Porson.

1570. I have given this for φάος, ὦ τέκνον. Porson.

1577. δι' ὀδύνas δι' ἑ., you would be affected with grief: Eur. Alc. 893. δι' ὀδύνas ἔβας, σάφ' οἶσθα. See above, v. 20.

1580. αὐγαῖς σαῖς Aldus and several

Mss.; but Valck. has discarded σαῖς on the authority of the second Leyden Porson.

1581. 2. Thus Aldus has correctly divided these lines into two dactyls, a tetrameter and hexameter. On the suggestion of Markland on Suppl. 649=659., Brunck has edited α δὲ τάλαιν' ἄλοχος τίνη, τέκνον, ὤλετο μοῖρα; Most harmonious verses truly! King has omitted δὲ, on the authority of the Ms. K., as if the Doric α for η could possibly be shortened. Porson.

1584. μαστὸν ἔφερον: the imperfect sense must be here noticed; she had intended to employ that pathetic action in appealing to her sons, but found that the fatal wounds had been inflicted before her arrival: see above, 1443. The following parallel passages are supplied by Blomfield in the

ἰκέτις ἰκέταν αἰρομένα. 1585
 εὔρε δ' ἐν Ἠλέκτραισι πύλαις τέκνα,
 λωτοτρόφον κατὰ λείμακα, λόγχαις
 κοινὸν ἐνυάλιον
 μάτῃ, ὥστε λέοντας ἐναύλους,
 μαρναμένους, ἐπὶ τραύμασιν αἵματος 1590
 ἦδη ψυχρὰν λοιβὰν, φονίαν,
 ἂν ἔλαχ', Ἀϊδας, ὥπασε δ' Ἀρης.
 χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον,
 εἶσω
 σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκ-
 νοισι.

Gloss. on Æsch. Choëph. 884. where Clytemnestra thus appeals to Orestes: ἐπίσχες, ὦ παῖ, τόνδε δ' αἰδέσθαι, τέκνον, Μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα Οὐλοισιν ἐξημελῆας εὐτραφέες γάλα. Eur. Or. 519. ἐπεὶ τίν' εἶχες, ὦ τάλαν, ψυχὴν τότε, "Οὔ' ἐξέβαλλε μαστὸν, ἱκετεύουσά σε, Μήτηρ; cf. *ibid.* 829. Electr. 1205. In Hom. Il. X. 80. (Ἐκάβη) Κόλπον ἀνιέμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε, Καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα. "Ἐκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο, καὶ μ' ἐλέησον Αὐτὴν· εἰ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον, τῶν μνησai, φίλε τέκνον.

1585. ἰκέταν Aldus, with several Mss. (agreeing with μαστὸν:) ἰκέτιν Grot. D. K. For αἰρομένα Cant. αἰωρομένα, Schol. ὁρομένα. Porson.

1589. Musgrave conjectures δμαύλους. No alteration appears to me to be necessary, but if any, λέοντε συναύλω would be better. Porson.

1590. μαρναμένους agrees with τέκνα in sense, not in construction: see v. 1303.

1591. ψυχρὰν λοιβὰν, dependent upon εὔρε, in apposition to τέκνα. Cf. Alc. 363.

1594. ἔβαψεν, which Vulck. first restored for ἔπεψεν, is found in the Bodleian Mss. according to Burton,

in C. D. J. L. the first Leyden, and M. Examples of this verb have been already produced by others from Æsch. Prom. 862. (δίδηκτον ἐν σφαγαίσι βάψασα ξίφος.) Ag. 1011. Soph. Aj. 94. Lycophr. 1121. and elsewhere. Eustathius on Od. Z. p. 1554, 7=250, 36. τὸ δὲ εἶσι κατ' ὄρεος, ἀπτικὴν ἔχει σύνταξιν ὡς καὶ τὸ, κατὰ σπλάγχων ἔβαψε ξίφος. Again ἔγχει, which most edd. have, Canter first edited from conjecture, Grotius probably from Mss., for D. K. L. have it; ἔγχει C. ἔγχει M. ἔχει Cant. as a various reading; ἔγχει August. Laud. ἔχει membr., out of which Brunck has made ἔγχει, but reads by transposition τέκνων δ' ἔγχει, on account of the metre forsooth, which is not the least improved by this expedient. Musgrave also, from regard to the metre, conjectured λόγχῃ. The fact is that they were desirous to make the anapests perfect; and therefore gave themselves a great deal of unnecessary trouble both here and in other places. Since however Aldus, one of the Barocccian Mss., Cant. and J. have ἔχει, and again Aldus, with almost all Mss., τέκνοισι (or τέκνοισιν), I have so edited, and arranged the words in two hexameters. If however you give the preference with Brunck to ἔγχει, read ἔβαψ'.

πάντα δ' ἐν ἅματι τῷδε συνάγαγεν 1595.
 ἀμετέροισι δόμοισιν ἄχῃ θεός,
 ὦ πάτερ, ὅς ταῦτα τελευτᾷ.

Χο. πολλῶν κακῶν ὑπῆρξεν Οἰδίου δόμοις
 τόδ' ἡμαρ· εἷη δ' εὐτυχέστερος βίος.

Κρ. οἴκτων μὲν ἤδη λήγεθ', ὡς ἄρα τάφου 1600
 μνήμην τίθεσθαι· τῶνδε δ', Οἰδίου, λόγων
 ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι
 Ἑρσέκλεις παῖς σός, γάμων φερνάς διδούς
 Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.
 οὐκουν σ' εἴσω τήνδε γῆν οἰκεῖν ἔτι. 1605

σαφῶς γὰρ εἶπε Τειρεσία, οὐ μή ποτε,
 σοῦ τήνδε γῆν οἰκοῦντος, εὖ πράξῃεν πόλιν.

Porson. Thus *tinguo* in Virg. *Æn.* xii. 357. *dextræ mucronem extorquet, et alte Fulgentem tinguunt jugulo.*

1595. *ἡματι* Ald. and *μήτηρ* above 1589. Some Mss. give the Doric form in both places: *αἵματι* as a various reading Cant. Aldus and most Mss. put ὦ πάτερ at the end of this verse; Grotius, K. and the second Leyden, below. *Porson.*

1596. *δόμοισιν* not a few of the Mss. *Porson.* The reading preferred by *Porson* makes a dactylic tetrameter acatalectic similar to the preceding.

1597. *ὅς τῷδε* Aldus and almost all Mss. *δοτε* Grotius; *ὅς γε* K. and the second Leyden: *ὅς τῷδε* ἐπιτελευτᾷ one of the Baroccian Mss. I have edited *ταῦτα* for *τῷδε*, which words are very frequently confounded. Above 393. *ἀτὰρ τί τῷδε* Cant. J. and M. as a various reading; below 1775. *ἀτὰρ τί τῷδε* Cant. *Porson.*

1598. *κατήρξεν* Aldus and the membranæ: *ὑπῆρξεν* almost all Mss. Valckenaer has edited from the first Leyden, *πολλῶν ὑπῆρξεν Οἰδίου κακῶν δόμοις*, but the other arrangement is better, as is evident from *Electra* 213. which he himself quotes: *πολλῶν κακῶν Ἑλλην αἰτίαν ἔχει*. But the origin of the

mistake is evident from J. *πολλῶν ὑπῆρξε κακῶν Οἰδίου*. Moreover *δόμος* Scal. τέκνους one of the Baroccian and J. *Porson*. "Ποῦς makes in the gen. *ποδός*: words, however, compounded with *ποῦς*, make in Attic *που*, and in the accus. *πονν*, as *πολύπους—πον*, *Οἰδίπους*, *τρίπους*." Matth. Gr. Gr. § 72. p. 84.

1601. *τῶνδε* without δ' Aldus and some Mss.; *τόνδε* δ', *Οἰδίου*, *λόγων* Scal. from a Ms. as I suppose. *Porson.* Elmsley has restored *Οἰδίπους* as the vocative throughout the *Ced.* Tyr. in every instance, whether before a vowel or consonant.

1603. *παῖς σός* for *σός παῖς* all Mss.; also the Florentine according to Burton, although omitted by Valck. *Porson.*

1606. Valck. cites the passage from the *Phœnissæ* of Accius in Nonius under the word *vastescent*: 'Jussit proficisci exilium quovis gentium, Ne scelere tuo Thebani vastescant agri.' *Porson.*

1607. Elmsley on Soph. *Ced. C.* 177. p. 116. observes: "Nisi abundat μῆ, legendum πῶξαι." See Med. 726. 1148. for the reasons of this change.

ἀλλ' ἐκκομίζου· καὶ τὰδ' οὐχ ὕβρει λείγω,
οὐδ' ἐχθρὸς ἂν σοι, διὰ δὲ τοὺς ἀλάστορας
τοὺς σοὺς, δεδοικῶς μὴ τι γῇ πάθῃ κακόν. 1610

Οἱ. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἐφυσας ἄθλιον,
καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφ'
ὄν καὶ πρὶν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν,
ἄγονον Ἀπόλλων Λαῖ᾽ μ' ἐθέσπισε
φονεῖα γενέσθαι πατρὸς, ὦ τάλας ἐγώ. 1615
ἐπεὶ δ' ἐγενόμην, αὐθις ὁ σπείρας πατὴρ
κτείνει με, νομίσας πολέμιον πεφυκέναι·
χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με,

1609. *vds* Aldus; *sol* most Mss. *Porson*.

1612. *τλήμον* D. which may seem to confirm the conjecture of Valck. *δ* *τλήμον*. *Porson*.

εἴ τις ἄ. ἀνθρ. ἔφν, if any man ever was: "εἴ τις ἄλλος, εἴπερ τις, εἰ ὥς ἄλλος οὐδέls permutantur in istiusmodi loquendi formulis. *Æsch. Ag. 943* (=907. Bl.) *εἴπερ τις, εἰδός*. *Soph. Ed. T. 1128* (=1108.) *εἴπερ τις ἄλλος, πιστός*: *Ed. C. 1657*. *εἴ τις βροτῶν, Θανμοστός*. *Callim. H. in Del. 164*. *νήσος*—*ληπαρή* τε καὶ *εὐβοτος*, εἰ νό τις ἄλλῃ. *Theocr. Id. xi. 38*. *Συρίσθεν δ' ὥς οὐτίς ἐπίσταμαι ἴδε Κυκλάπων*." *Valck. Blomfield* (*Gloss. Æsch. Ag. l. c.*) adds the following examples from prose writers where the insertion of *καὶ* is to be noticed: *Herod. iii. 2*. *εἰ γὰρ τινες καὶ ἄλλοι, τὰ Περσέων νόμῳ ὁρθῶς ἐπιστάται καὶ Αἰγύπτῳ*. *Xen. Cyr. v. 1, 6*. *εἴ τις καὶ ἄλλος ἀνθρ, καὶ ὁ Κύρος ἄξιός ἐστι θαυμάζεσθαι*. *Brasse on Soph. Ed. C. 733*. (*πρὸς πόλιν δ' ἐπίσταμαι Σθένοσαν ἦκον, εἴ τιν' Ἑλλάδος μέγα*;) supplies also *Thuc. i. 70*. *καὶ ἄμα, εἴπερ τινὲς καὶ ἄλλοι, ἔξῃ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπετεγεῖν*. "Ἄλλος is sometimes omitted, as in *Soph. Ed. C. ll. cc. Trach. 8*. *δύκον Ἀλγιστον ἔσχον, εἴτις Αἰτωλὶς γυνή*.

1613. *δν* falls under suspicion on account of *μ'* in the following line. We meet indeed with *ην*—*τήθε* twice

in *Androm. 651. 710*. but both passages seem corrupt. I would read with an interrogation, *οὐ, καὶ πρὶν ἐδ φῶς*. Again *μητρὸς* is omitted in *Cant. J. M.* In *Cant. and ΔΙ. 37* is added at the end, which if you admit, you will put a comma after *γονῆς*, and take *ἔτι ἄγονον* together. But *ἔτι* sometimes is attributable to the liberality of transcribers, as below 1634. *οὐκ ἔ' ἐστὶ μοι D*. *Valckenaer* correctly renders *ἄγονον, pondum καίμαι*, from the imitation of the passage by *Aristophanes Ran. 1214*. *δυστά γε, πρὶν φῶναι μὲν, Ἀπόλλων ἔφη Ἀσπεταεῖν τὸν πατέρα, πρὶν καὶ γεγενῆσθαι*. *Zenodotus* in an epigram in *Diog. Laertius vii. 30*. *εἰ δὲ πύτρα φοίνισσα, τίς ὁ φθόνος; ἦν καὶ ὁ Κάδμος*. For *φ* *Suidas* under *Κάδμος* has *δν*. Read, *εἰ δὲ πύτρα φοίνιξ σὺ, τίς ὁ φθόνος; οὐ καὶ ὁ Κάδμος κεῖνος, ἀπ' οὗ γραπτὸν Ἑλλὰς ἔχει σελίδα*; *Porson*. The reading which *Fr. H. Bothe* has admitted into his text is worthy of notice, if not the true one: *δ καὶ, πρὶν κ. τ. λ. quare, itaque*. See 156. 270.

1617. *κτείνει με, attempts to kill me*: *Soph. Ed. C. 992*. *εἴ τις σε τὸν δίκαιον ἀντί' ἐνόθε* *κτείνει παραπύτις*. Cf. 1413. 1636.

δυσδαίμονα Ald. *πεφυκέναι* Grotius, and, I think, all the Mss. *Porson*.

1619. *ἀθλίαν* C. D. K. L. Leidd. *Porson*.

μαστὸν ποθοῦντα, θηρσὶν ἄθλιον, βορὰν
 οὐ σωζόμεσθα· Ταρτάρου γὰρ ᾤφελεν 1620
 ἔλθειν Κιβαιρῶν εἰς ἄβυσσα χάσματα,
 ὅς μ' οὐ διώλεσ', ἀλλὰ δουλεύσαι τέ μοι
 δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην.
 κτανὼν δ' ἐμαυτοῦ πατέρ' ὁ δυσδαίμων ἐγὼ,
 εἰς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος, 1625
 παῖδάς τ' ἀδελφούς ἔτεκον, οὓς ἀπάλεσα,
 ἀρὰς παραλαβὼν Λαῖου καὶ παισὶ δούς.
 οὐ γὰρ τοσοῦτον ἀσύνητος πέφυκ' ἐγὼ,
 ὥστ' εἰς ἐμ' ὄμματ' εἰς τ' ἐμῶν παῖδαν βίον
 ἄνευ θεῶν του ταῦτ' ἐμηχανησάμην. 1630
 εἶεν τί δράσω δῆθ' ὁ δυσδαίμων ἐγὼ;

1622. In this corrupt passage I have retained the reading of Aldus: δουλεύεται μοι K. the acute over *eu* being obliterated; δουλεύεται μοι J. with *e* written over *ai*; δουλεύεται τε με the membr.; Valck. conjectures δουλεύονται μοι; Musgrave δουλεύσαι μέ μοι, which Brunck has edited. Again δαίμων Πόλυβον ἔξεδωκεν the first Leyden; Πόλυβον ἔξεδωκεν without δαίμων C. D. L. and four Bodleian. Πρὸς Πόλυβον ἔξεδωκεν K. Leid. sec.; δέδωκε membr. I read, ἀλλὰ δουλεύονται με Μοῖρ' ἔξεδωκε Πόλυβον ἀμφὶ δεσπότην. Μοῖρ' in the beginning of a line, with an elision, occurs [in Soph. Œd. C. 1546=1537.] in the Telephus of Moschion in Stobæus Ecl. Phys. p. 127. Grot. δ καὶ θεῶν κρατοῦσα καὶ θνητῶν μόνη Μοῖρ', δ λιταῖς ἔρωτε δυστήνων βροτῶν, Πάντολμ' ἀνάγκη, στυγρὸν ἢ κατ' ἀχρεῖα Ἡμῶν εἰρδεις τῆσδε λατρείας ζυγόν where Grotius had properly added δ, but Schow p. 152. with his usual knowledge of metre had discarded it. Again the original reading was πάν τὸ λῆμ' ἀνάγκη, from whence Grotius made out πάν τλῆμ', by inventing a new word. Ruhnken H. in Cer. 217. correctly cites τῆσδε for τῆς τε. Πάντολμος ἀνάγκη

occurs in an epigram Anthol. i. 47, 4. p. 69. HSt. iii. p. 239. Brunck. ἀσχήμων ἔνδεια καὶ ὁ πάντολμος ἀνάγκη. In that passage Brunck changed the word ἀσχήμων, which was not Greek, into another, no better, ἀσχήμων. Porson. The change of δαίμων into Μοῖρ' is not clearly explained: the introduction also of another nominative after ἀλλὰ embarrasses the sense; and moreover how can Œdipus be said δουλεύσαι ἀμφὶ Πόλυβον? Perhaps the reading may have been in one line: ἀλλὰ δουλεύσαντί τῳ, for τῷ, and in the next Ζῶντ' ἔξεδωκε or Ζῶσας μ' ἔδωκε.

1630. "Illud του, τῳ, Sophocli longe frequentissimum et Atticis, multo rarius inveniatur in Euripide, apud Æschylum rarissime, nunquam occurrit apud Homerum." Valck. "This and the five following lines are omitted in the Florentine Ms., on account of the word βίον at the end of 1629. 1635." Porson.

1631. "εἶεν is used adverbially in the sense of the Latin *esto*, *well*, *be it so*! and appears to have been retained in the language of common life from the old *εἴε* for *εἴη*, with *ν* ἐφέλκ.: for the sense requires the singular. It occurs

τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ;
 ἥδ' ἡ θαναῦσα; ζῶσα γ' ἂν, σάφ' οἶδ' ὅτι.
 ἀλλ' εὐτεκνος ξυναίρις; ἀλλ' οὐκ ἔστι μοι.
 ἀλλ' ἔτι νεάζων αὐτὸς εὐροιμ' ἂν βίον; 1635
 πόθεν; τί μ' ἄρδην ὧδ' ἀποκτείνεις, Κρέον;
 ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.
 οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ
 κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς
 οὐκ ἂν προδοίην, οὐδέ περ πρέσσω κακῶς. 1640

Κρ. σοί γ' εὐ λέλεκται, γόνατα μὴ χρεῖζεν ἐμὰ,

chiefly in Plato and Aristophanes." Matth. Gr. Gr. § 211, 3. It is not of rare occurrence in Euripides; for Blomfield in the Gloss. on *Æsch. Cho.* 645. has given twenty references.

1633. ζῶσα γὰρ Aldus, the *membrana* and others. But ζῶσα γ' ἂν not a few, as Grotius and King have given: ζῶσα γὰρ ἂν one Baroccian. *Porson*. On σάφ' οἶδ' ὅτι in the end of a clause, see *Med.* 959.

1634. "ἀλλὰ is used in alternate brief objections and answers, with an ellipsis of *πότερον* or *ἤρα*:—ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἄσπετον· ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. *Dem. pro Cor.* p. 233, 12. ed. *Reisk.*" *Hoogev. Part.* p. 3. ed. *Seager*.

1636. πόθεν; *Hec.* 611. ὥς μὲν ἀξία, πόθεν; how is it possible? *Schol. οὐδαμῶς, nihil minus.*

1638. Thus Aldus and most *Mss.* Valck. has edited οὐ μὴν γ' ἐλίξας, Brunnck has omitted γ' on the authority of the *membrana* and three other *Mss.*; both incorrectly. The particle *γε* is often added in the same sentence with ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, but never, except with the interposition of another word, as I have briefly noticed on *Hec.* 403—399. [1206. "The reason of this is not difficult to discover. The enclitic must follow the word to which it refers; but it has no connexion with μὴν." *Schæf.*] Eurip. *Alope* in the *Etym. M.* p. 420, 16. οὐ μὴν

σὺ γ' ἡμᾶς τοὺς τεκόντας ᾔδεσθαι: σὺ μὴ is improperly omitted. *Soph. Oed. T.* 987. καὶ μὴν μέγας γ' ὁφθαλμοὶ αἱ πατρὸς τάφοι. Thus the metre requires, for the second syllable of μέγας is short; and thus some one conjectured in the London ed. a. 1746. but Brunnck overlooked it. *Aristoph. Av.* 689. καὶ μὴν μὰ τὸν Δι' οὐχὶ νυστάξεν ἔτι Ὀρα ὅστιν ἡμῶν: *Plutarch* in *Nicias* p. 528. A. cites it thus, νυστάξεν ΓΕΠΩΩΠΑ ὅστιν ἡμῶν. Erase the *ω* which is incorrectly repeated, and change Π into ΤΙ; you will then have, νυστάξεν γ' ἔτι Ὀρα ὅστιν ἡμῶν. *Chionides* in *Suidas* under *ἄγνος* καὶ μὴν μὰ τὸν Δι' οὐδὲν ἔτι γέ μοι δοκῶ: the vulgar reading has *τε* for *γε*. *Cycl.* 541. καὶ μὴν λαχρῶδες γ' οὐδὰς ἀνθρώπων χλῆρας, not *λαχρῶδες τοῦδας*, which is a *crassum* altogether inadmissible. In *Euripides Electr.* 962. the reading undoubtedly is, Καὶ μὴν γ' ἀμύνων πατρί, δουρεβίη ἔσει. But *Reiske* reads excellently καὶ μὴ γ' ἀμύνων. The lines following correct thus: *OP.* ἔγὼ δὲ μητρὶ τοῦ φόρου δάσω δίκας. *HL.* τῷ δ' αὖ, πατρώα διαμεβεῖς τιμωρίαν. *Porson*.

1639. Valck. compares the words of *Œdipus* to *Creon* in *Statius Theb.* xi. 688. 'an expectas, ut promiss, supplice dextra, Sternar; et immitis domini vestigia quæram?' Also those of *Andromache* to *Hermione* v. 190. ἔμωι δ' ἐμνηστὴν οὐ προδοῦν' ἀλλ' ἀσπασμαι.

1641. Thus Valck. correctly for *τα τ'*. *Porson*. On the verb *χρεῖζεν*, see

ἐγὰρ δὲ ναίειν σ' οὐκ ἴασαιμ' ἂν χθόνα.
 νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεῖν
 ἤδη κομίζειν· τὸν δὲ Πολυνείκους νέκυν
 ἐβάλετ' ἄθαπτον τῇσδ' ὄρων ἕξω χθονός. 1645
 κηρύσσεται δὲ πᾶσι Καδμείοις τάδε·
 ὅς ἂν νεκρὸν τόνδ' ἢ καταστέφω ἀλῶ,
 ἢ γῇ καλύπτω, θάνατον ἀνταλλάσσεται.
 σὺ δ', ἐκλιποῦσα τριπτύχων θρήνων νεκρῶν,
 κόμιζε σαυτήν, Ἀντιγόνη, δόμων ἕσω 1650
 καὶ παρθενεύου, τὴν ἰοῦσαν ἡμέραν

Med. 497. Hesych. χρεῖν προσάπτει, ψηλαφῆ.

1643. Elmsley on Œd. T. 717. proposes to correct this line thus: νεκρῶν δὲ τῶνδε, τὸν μὲν κ. τ. λ. the accus. absolute: as Hom. Il. Γ. 211. ἔμφω δ' ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς. See Hec. 1167.

1644. Ald. and Mss. τόνδε δ' δε (τὸν δ' δε Ald.) πέρσω πάλιν Πατρίδα σὺν ἄλλοις ἦλθε Πολυνείκους νέκυν where since σὺν ἄλλοις is very tame, King conjectures σὺν ὄπλοις, which Brunck has adopted. Valckenaer defends the vulgar reading by Herc. Fur. 1106. ἦκω σὺν ἄλλοις, οἱ παρ' Ἀσσωπὸς ῥοὰς Μένουσαν ἔσπλοι. But there σὺν ἄλλοις is not put absolutely: σὺν ὄπλοις therefore ought to be received, were not the entire clause spurious. For who has used the expression πάλιν Πατρίδα? Then Creon issues his commands with exceeding brevity, and does not stop to give his reasons. Besides if he had given a reason for depriving Polynices of burial, he would also have given a reason for honoring Eteocles, as he does in Æsch. S. c. Th. 1015—1032. Soph. Antig. 194—206. Nor is it extraordinary that this passage should be interpolated, when an entire line from Soph. Antig. 29. has crept into every Ms. after 1648: ἐῶν δ' ἄκλαστον, ἄταφον, οἰωνοῖς βορᾶν. For ἦδη J. has διώκας. Porson.

1645. ἐβάλλετ' ἄταφον Barnes,

from conjecture, instead of the reading in Aldus ἔ. ἄθαπτον. And indeed ἄ-θαπτον is in all the Mss.: ἐκβάλετ', as Valck. has edited, in the Bodleian, Cant. J. L. Again κηρύσσει Ald. Cant. J. M., from which κηρυξάτω might be conjectured, understanding κήρυξ; but κηρύσσεται is better, is found in other Mss., and is explained in the Schol. by κηρυχθήσεται. Porson. Cf. Hec. 813. Med. 336.

1647. καταστέφω Schol. κοσμῶν εἰδῶσι γὰρ στέφειν τοὺς νεκρούς. Hec. 571. οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χειρῶν φύλλοις ἐβαλλον. Tro. 1143. πέ-πλοισιν ὡς περιστέλῃς νεκρὸν Στεφάνους θ'.

1648. θ. ἀνταλλάσσεται Schol. ἀντὶ τῆς ταφῆς λήφεται, shall have in return for his pains.

1649. τριπτύχων Ald. τριπτύχους Grot. and most Mss. νεκρῶν γόους Ald. θρήνων νεκρῶν many Mss. Porson.

1651. παρθενεύου Schol. ἐν τῇ παρθενίᾳ μένει: cf. 1280.

Εἰσιοῦσαν Ald. membr. ἐπιούσαν Grot. and most Mss.; which I am surprised that Valck. should have left without correction; that Brunck should, is no wonder. The opinion of Markland and Heath, that this word may be pronounced as a trisyllable, is nothing to the purpose. For this is never the case, except in the vowel ε, and that not universally, for instance ἡδῶς and πρακτέον are never contracted into a dissyllable. I have edited therefore

- μένουσ', ἐν ᾗ σε λέπτρον Αἴμονος μένει.
 Αν. ὦ πάτερ, ἐν οἷοις κείμεθ' ἄθλιοι κακοῖς·
 ὡς σὲ στενάζω τῶν τεθνηκότων πλέον.
 οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ
 ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ. 1656
 ἀτὰρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,
 τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;
 τί θεσμοποιεῖς ἐπὶ ταλαιπῶρῳ νεκρῷ;
 Κρ. Ἑπεοκλέους βουλευμάτ', οὐχ ἡμῶν, τάδε. 1660
 Αν. ἄφρονά γε, καὶ σὺ μωρὸς ὃς ἐπίθου τάδε.
 Κρ. πῶς; τὰν τεταλμὲν οὐ δίκαιοι ἐκπονεῖν;
 Αν. οὐκ, ἦν πονηρὰ γ' ἦ κακῶς τ' εἰρημένα.
 Κρ. τί δ'; οὐ δικαίως ὅδε κυσὶν δοθήσεται;
 Αν. οὐκ ἔνομον γὰρ τὴν δίκην πρᾶσσεσθὲ νιν. 1665

from the lib. P. *λοῦσαν*, considering that the tragic writers would not use the expression *ἐπιούσαν ἡμέραν*, as too closely resembling prose; but that transcribers would be very likely to write so. Thus for τῆς ἐπιούσης ἐλπίδος in Aristoph. *Theam.* 877. the Schol. on *Hec.* 225. cites τῆς ἐπιούσης ἡμέρας. But when the tragic writers use the word *ἐπιούσαν*, they express ἡμέραν by a circumlocution, as *Med.* 356. εἴ σ' ἦ 'πιούσα λαμπὰς ἔφεται θεοῦ. *Rhes.* 331. πέποιθα δέξει τούτων σέλας θεοῦ. Euripides in *Stobæus* cxxii. p. 499. Grot. οἱ τὴν ἐπιστείχουσιν ἡμέραν ἰδεῖν Ποσειδῶν. In *Rhesus* 995. both the verb and the noun are altered: ἡμέραν ἐλευθέραν Ἀκτῖνα τὴν στείχουσιν ἡλίου φέρειν. Thus ἡλίου τέλλοντος for ἀνατέλλοντος *Soph.* *El.* 699. *Porson.*

1653. Thus Valck. has edited for ἀθλοῖς. *Porson.* Schæfer defends the latter reading by *Orest.* 352. κύκλω γὰρ εἰλιχθεῖσαν ἀθλοῖς κακοῖς Οὐπώποι' ἄλλην μᾶλλον εἶδον ἐστῖαν. *Tro.* 504. τὸ λοιπὸν δὲ θρηγνὸς ἀθλοῖς κακῶν.

1654. Cf. *Æsch.* *S. c. Th.* 327. φθιμένον τοι προλέγω βέλτερά τῶνδε πρᾶσσειν.

1657. τὸν ν. κοίρ. This ironical use of the article is noticed *Med.* 273. Thus *Œdipus* in his address to *Creon*, *Soph.* *Œd.* C. 991. εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε Κτεῖνοι παραστάς.

1658. τόνδε—πατέρα, *δεικτικῶς*, as below 1679. τῆσδε μητρός.

1661. *Scaliger* had noted ἐπίθου, and Valck. edited it from C. for ἐπέθου. *Porson.*

1662. ἐκτελεῖν most Mss. with *Grotius*; but ἐκτελεῖν, if I mistake not, is not a word suited to Euripides. The Mss. J. M. and the membr. retain the *Aldine* reading ἐκπονεῖν. *Porson.*

1663. πονηρὰ τ' *Ald.* which is good in itself. But the reading of the Mss. is better. *Porson.*

1664. Eur. *Heracl.* 1050. εἴτα χρὲ κυσὶν δοῦναι κτανόντας. *Hom.* *Il.* A. 4. ἀντοὺς δὲ ἐλώρια τεύχε κόνεσσιν Οἰωνοῖσι τε πᾶσι. *Virg.* *Æn.* ix. 485. Heu! terra ignota canibus data præda Latinis Alitibusque jaces!

1665. πρᾶσσεσθαί τινα δίκην, *summe re pænas ab aliquo*; a construction frequent in prose writers: *Demosth.* 843. 4. εἰ ἐπεπράγματ' Ἀφοβὸν τεύττον τῇ δίκῃ. See *Matth.* *Gr. Gr.* § 411. 4.

- Κρ. εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ᾦν.
 Αν. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.
 Κρ. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.
 Αν. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς;
 Κρ. ἄταφος ὃδ' ἀνὴρ, ὡς μάθης, γενήσεται. 1670
 Αν. ἐγὼ σφε θάψω, καὶ ἀπενέπη πόλις.
 Κρ. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
 Αν. ἀλλ' εὐκλείς τοι δύο φίλω κείσθαι πέλας.
 Κρ. λάζυσθε τήνδε, κείς δόμους κομίζετε.
 Αν. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ. 1675
 Κρ. ἔκριν' ὁ δαίμων, παρθεν', οὐχ ἂ σοὶ δοκεῖ.
 Αν. κακείνῳ κέκριται, μὴ 'φυβρίζεσθαι νεκρούς.
 Κρ. ὡς οὗτις ἀμφὶ τῷδ' ὕγραν θήσει κόνιν.
 Αν. ναὶ πρὸς σε τῆσδε μητρὸς Ἰοκάστης, Κρέον.
 Κρ. μάταια μοχθεῖς, οὐ γὰρ ἂν τύχοις τάδε. 1680
 Αν. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.
 Κρ. ἐν τοῦτ' ἂν εἴη τῶν ἀπορρήτων πόλει.
 Αν. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.

1666. οὐκ ἔ. ᾦν, Paraphr. ἦτοι οὐκ ὀφείλων εἶναι ἐχθρός. Cf. 1640.

1667. Paraphr. οὐκ ἔδωκεν οὖν τῇ ἀποβάσει τὴν κόλασιν; δαίμονα δέ φησι τὸν ἐξ εἰμαμένης καὶ δαίμονος θάνατον. Schol. τύχην δὲ τὴν κατὰ τὸν πόλεμον συντυχίαν (cf. Med. 1005.) οὐκοῦν φησὶν ἀρεσθῆτι τῷ θανάτῳ, ὃν ἔτυχεν αὐτὸν ἐν τῷ πολέμῳ ἀνατλήναι. Δαίμων has the same meaning in Eur. Alc. 956. γυναικὸς δαίμον' εὐτυχέστερον Τοῦμοῦ νομίζω, the death, fate, lot. See Monk's note. The expression ἔδωκε τὸν δαίμονα seems to originate from the usual one διδόναι δίκην: he has met his fate.

1668. τῷ τάφῳ i. e. τῇ ἀταφίᾳ: see Med. 963.

1670. Aldus has edited δδ' ἀνὴρ, and thus the greater part of the Mss. In K. and the second Leyden ἀνὴρ δδ'. But the former reading is to be retained, with the addition alone of the article. The first syllable of ἀνὴρ is Eurip. Phoen.

never long, except when it makes ἀνέρος in the gen. But since the Attics never employ ἀνέρος in iambics, trochaics or anapestics, it necessarily follows that they always make the first syllable of ἀνὴρ short. Porson.

1671. Thus in Aesch. S. c. Th. 1030. Antigone says, ἐγὼ σφε θάψω, καὶ κινδύνῳ βαλῶ: and in Soph. Ant. 71. ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ κείνον δ' ἐγὼ θάψω: καλὸν μοι τοῦτο ποίωσθαι θανεῖν. Φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα, Ὅσια πανουργήσας.

1672. ἂν for ἄρ' Aldus, contrary to almost all Mss. Porson. Valck. compares Soph. Aj. 1108. Καὶ σοὶ προφωγῶ τόνδε μὴ θάπτειν, ὅπως Μῆ, τόνδε θάπτων, αὐτὸς εἰς ταφὰς πέσῃς.

1678. σᾶμ' for τῷδ' Grot. K. Leid. sec. Porson. Cf. Med. 609.

1681. σὺ δ' ἀλλὰ, at least: c.

391. λουτρὰ: cf. 1339. Hec. 609.

1683. Cf. Tro. 1240. τελαμῶσιν ἔλκη τὰ μὲν ἐγὼ σ' ἰάσομαι.

- Κρ. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1684
 Αν. ᾧ φίλτατ', ἀλλὰ στόμα γε σὺν προσπύξομαι.
 Κρ. οὐκ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις.
 Αν. ἥ γὰρ γαμοῦμαι ζῶσα παιδί σῶ ποτέ ;
 Κρ. πολλή σ' ἀνάγκη ποῖ γὰρ ἐκφεύξει λέχος ;
 Αν. νύξ ἄρ' ἐκείνη Δαναῖδων μ' ἔξει μίαν.
 Κρ. εἶδες τὸ τόλμημ' οἷον ἐξωνεῖδισεν ; 1690
 Αν. ἴστω σίδηρος, ὄρκειόν τ' ἐμοὶ ξίφος.
 Κρ. τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων ;
 Αν. ξυμφεύξομαι τῶδ' ἀθλιωτάτῳ πατρί.
 Κρ. γενναίότης σοι, μωρία δ' ἐνεστί τις.
 Αν. καὶ ξυνθανοῦμαί γ', ὡς μάθης περαιτέρω. 1695
 Κρ. ἴθ'· οὐ φονεύσεις παῖδ' ἐμόν' λείπε χθόνα.
 Οι. ᾧ θύγατερ, αἰνῶ μὲν σε τῆς προθυμίας.
 Αν. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ ;
 Οι. μὲν εὐτυχοῦσα· τὰμ' ἐγὼ στέρξω κακά.
 Αν. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ ; 1700

1686. If, with Brunck, you approve of οὐδ', the conjecture of Heath, place a comma after νέκυν 1684. For κτήσει J. gives κτήσει, which hints at the Attic form κτήσει: γόου Ald. γόοις Grot. and Mss. Porson.

1688. πολλή γ' many Mss. Either reading is good. [Cf. Med. 1009.] Again Δαναῖδων many edd. which Valck. corrected. Porson. The latter would be from Δαναῖδαι, the sons of Danaus: but Δαναῖδων is from Δαναΐδες, the daughters of Danaus. Their history is alluded to by Horace Od. iii. 11.

1690. This line is addressed to the Chorus. Paraphr. εἶδες ὡς τολμηρὰν τὴν καύχησην ἐκαυχῆσαι; for ἐνειδος in the sense of a boast, see above 835.

1691. ὄρκειον δέ μοι C. which Valck. approves. So indeed Eustathius has it, who thus cites this line with an extraordinary error, at Il. K. p. 809, 15—730, 23. ἴστω Ζεὺς, ὄρκειον δέ μοι ξίφος: [this arose from Soph. Ant. 184. ἴστω Ζεὺς ὁ πᾶνδ' ὄρῳν λέει.] But

he quotes the entire verse, as it is edited, at Il. A. p. 92, 12—69, 21. Porson. Cf. Æsch. S. c. Th. 525. θυμῶσι δ' ἀχμῶν ἦν ἔχει, — ἡ μὲν λατρεῖν ἔστω Καδμείων βίῃ Διός.

1692. Aldus and some Mss. ἀπαλλάχθαι, the augment being omitted. Porson.

1696. Ald. λίπε. Brunck has edited λείπε, with the sanction of Valck. on Hipp. 34. Porson. Here Creon leaves the stage.

1697. (ἐνεκα) τῆς πρ. Soph. El. 1027. Ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλαίας στυγῶ. Eur. Iph. A. 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. See Matth. Gr. Gr. § 345. Αἰὼς must be understood to convey a gentle ex-postulation. See Med. 59.

1699. στέρξω, I will bear contentedly: Orest. 1022. οὐ σὶ γ', ἀφείσα τοὺς γυναικεῖους γόους, Στέρξεις τὰ κρανθέντ'; Soph. Œd. C. 7. στέρξω γὰρ αἱ πάθαι με, χῶ μακρὸς ξυγὼν Χρόνος διδάσκει.

- Οι. πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδω.
 Αν. ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλεινὰ αἰνίγματα ;
 Οι. ὅλωλ'· ἐν ἡμέρᾳ μὲν ὤλβισ', ἐν δ' ἀπώλεσεν.
 Αν. οὐκουν μετασχεῖν καμὲν δεῖ τῶν σῶν κακῶν ;
 Οι. αἰσχυρὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. 1705
 Αν. οὐ σωφρονούσῃ γ', ἀλλὰ γενναίᾳ, πάτερ.
 Οι. προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν.
 Αν. ἰδοῦ, γεραιᾶς φιλότῳ ψαῦσον χερί.
 Οι. ὦ μητερ, ὦ ξυνάορ' ἀθλιωτάτῃ.
 Αν. οἰκτρὰ πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακὰ. 1710
 Οι. Ἐτεοκλείους δὲ πτώμα, Πολυνείκους τε ποῦ ;
 Αν. τῷδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας.
 Οι. πρόσθε τυφλὴν χεῖρ' ἐπὶ πρόσωπα δυστυχῆ.
 Αν. ἰδοῦ, θανόντων σῶν τέκνων ἄπτου χερί.
 Οι. ὦ φίλα πεσέματ' ἀθλί' ἀθλίου πατρός. 1715
 Αν. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἑμοί.
 Οι. νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται—
 Αν. ὁ ποῖος ; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακὰ ;

1701. θανὼν for πέδω D. Flor. Laud. membr. Porson.

1702. Cf. Herc. F. 1418. δ κλεινὸς Ἡρακλῆς ποῦ, κείνος ὅν ; Suppl. 127. τὸ δ' Ἄργος ὑμῖν ποῦ ὅτιν ; ἡ κόμπαι μάτην ; Virg. Aen. v. 391. ubi nunc nobis Deus ille, magister Nequidquam memoratus, Eryx ? Cf. Hec. 620.

1703. Mss. omit μ', and are followed by Valck. and Brunck ; but others with Aldus more properly retain it. For ἐν δ' C. ἐν θ', Schol. ἡδ', which Valck. unreasonably rejects, as not suited to a tragic writer. See Hec. 327. In Aesch. Pers. 492. Robertellus gives ἡδὲ for ἐς τε. ὤλβισεν Ald. Porson. Hec. 285. τὸν πάντα δ' ὤλβον ἡμᾶρ ἐν μὲν ἀφείλετο. Virg. Aen. x. 508. Hæc te prima dies bello dedit, hæc eadem aufert. Ovid. Fast. ii. 235. Una dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit una dies.

1704. δὴ καμὲ Ald. and some Mss. δεῖ καμὲ others ; others correctly καμὲ

δεῖ, as Grotius. Porson.

1705, 6. Valck. conjectured αἰσχυρὸν and γενναῖον, which Brunck has edited ; needlessly, in my opinion. In Aldus γενναῖα, badly. Porson.

1708. γεραιᾶς φιλότῳ Ald. φιλότῳ or φιλότῃ the Bodleian, C. D. L. and the first Leyden ; and thus I have edited. Valck. prefers γεραιᾶ φιλότῃς. Porson.

1710. πρόκειται : this verb is peculiarly applied to a corpse : Soph. Aj. 1059. θανόντες ἂν προκείμεθ' αἰσχυρῶ. Eur. Alc. 1031. σὸ δ' οὐκ ἐφραζες σῆς προκείμενον γένυν Γυναικός.

1712. ἐκτάδην κ. See Med. 585.

1717. χρησμὸς A. Cf. Soph. (Ed. C. 88.

1718. δ, ποῖος C. (sic.) Porson. See above, 719.

ἀλλ' ἢ, an interrogative formula, Hipp. 936. ἀλλ' ἢ τις εἰς σὸν οὖς με διαβαλὼν ἔχει ;

Οι. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλάμενον.

Αν. ποῦ; τίς σε πύργος Ἀτθίδος προσδέζεται; 1720

Οι. ἱερὸς Κολωνός, δῶμά θ' ἱππίου θεοῦ.
ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρετεῖ πατρί,
ἐπεὶ προθυμεί τῆσδε κοινοῦσθαι φυγῆς.

Αν. ἴθ' εἰς φυγὰν τάλαιναν
ῥεγε χεῖρα φίλαν, 1725
πάτερ γεραῖε, πομπίμαν
ἔχων ἐμ', ὥστε ναυσίπομπον αὔραν.

Οι. ἰδοῦ, πορεύομαι, τέκνον·
σύ μοι ποδαγὸς ἀθλία γενοῦ.

Αν. γενόμεθα, γενόμεθ' ἄθλιοι 1730
δῆτα Θηβαίαν μάλιστα παρθέναν.

Οι. πόθι γεραῖον ἔχνος τίθημι;
βάκτρα πρόσφερ', ὧ τέκνον.

1721. δῶμαθ' ἱππίου Ald. Valckenaer has divided it more correctly. In many Mss. ἱππίου: which is better on this account alone, that it gives an iambus for a spondee. Porson. See Blomf. Æsch. S. c. Th. 116. Elmsl. Eur. Heracl. 846. Soph. Œd. C. 712. Virg. Geo. i. 12.

1722. Observe that the very reading, τυφλῷ ποδί, which I was on the point of instancing as a plausible, but inadmissible conjecture, is noticed by Scaliger, from a Ms. as it seems. Were indeed one or two others to favor it, it might be worth adopting; for Euripides is extravagantly fond of this expression. In Hec. 1041. he uses τυφλῷ ποδί, and above 848. τυφλοῦ ποδὸς 1556. 1632. τυφλὴν χεῖρα 1713. and with still greater boldness ποδα τυφλόπων 1565. Porson. See Hec. 1033.

1723. Alc. 438. πένθους γυναικὸς τῆσδε κοινοῦσθαι.

1724. See above, 389. where I forgot to notice that τλήμονος φυγὰς ἐμᾶς is in the Ms. D. Electr. 508. ἡ τὰς Ὀρέστων τλήμονας φυγὰς στένει; A-

gain 1726. γηραιῖ Ald. Grot. but γηραιῖ in a sufficient number of Mss.; some γηραιὶν. Porson.

1728. πορεύομαι Laud. In many copies μου for μοι: in not a few ἀθλία for ἀθλία: ἀθλίου Scal.: for I consider that Burton is in error, who refers it to σύ μου. For ποδαγὸς some Mss. have παιδαγωγὸς and ποδαγωγός. Porson.

1730. γενόμεθα Ald. γενόμεσθα King from Mss. I have also edited ἄθλιοι for ἄθλια, because Antigone speaks of herself alone, and I have erased γε from the Ms. K. Nor is ἄθλιοι παρθέναν more objectionable than ἄθλιος πάντων θνητῶν θεαιδέστατος from Antiphon in Suidas under θεαιδέστατον, or νόσων χαλεπώτατος φθόνος from Menander, which Bentley needlessly endeavors to correct. Dulcissime rerum and similar phrases are very frequent in Latin writers. Porson. "Catullus iv. init. Phaselus ille, quem videtis, hospites, Ait fuisse navium celerimus. Florus iii. 10, 2. Restabant autem immanissimi gentium Galli atque Germani." Schæfer.

- Αν. τᾶδε, τᾶδε βᾶθί μοι,
τᾶδε, τᾶδε πόδα τίθει, 1735
ὥστ' ὄνειρον ἰσχὺν ἔχων.
- Οι. ἰὼ ἰὼ δυστυχιστάτας
φυγαῖς ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας·
ἰὼ ἰὼ δεινὰ δεῖν ἐγὼ τλάς.
- Αν. τί τλάς, τί τλάς; οὐχ ὄρᾳ δίκᾳ κακοῦς, 1740
οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας.
- Οι. ὃδ' εἰμὶ, μοῦσαν ὅς ἐπὶ καλ-
λίνικον οὐράνιον ἔβαν,
παρθένου κόρας
αἰνιγμ' ἀσύνετον εὐράν. 1745
- Αν. Σφιγγὸς ἀναφέρεις ὄνειδος;
ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.
τάδε σ' ἐπέμενε μέλεα πάθεα,
φυγάδα πατρίδος ἄπο γενόμενον,
ᾧ πάτερ, θανεῖν που. 1750
ποθεῖνὰ δάκρυα παρὰ φίλαισι παρθένοις
λιποῦσ', ἄπειμι πατρίδος ἀπόπρο γαίης,
ἀπαρθένευτ' ἀλωμένα.
- Οι. φεῦ τὸ χρεῖσιμον φρενῶν.
- Αν. εἰς πατρός γε συμφορὰς 1755

1736. See above, 1561. Æsch. Prom. 564. οὐδ' ἐδέρχθης Ὀλγγοδρανίαν Ἀκκων, ἰσθνεῖρον. Aristoph. Av. 685. ἀνέρες εἰκαλόνειροι.

1738. ἐλαύνει Grot. and some edd. Aldus and almost all Mss. ἐλαύνων, whence Valck. well conjectures ἐλαύνειν. Porson. Cf. 530. The infin. is used in the same way by Virgil Æn. i. 37. 'mene incepto deastere victam, Nec posse Italia Teucrorum avertere regem?' 97. 'mene Iliacis occumbere campis Non potuisse, tuque animam hanc effundere dextra!'

1740. τλάς, which occurs twice in extant edd., is a barbarism. Neither τλήμι nor τλάω are extant. Brunk

has edited τλάς from the *membrana*, with which others agree. Antigone repeats the word after Ædipus. Porson.

1742. μοῦσαν Schol. τὴν μεγάλην καὶ περίβλεπτον σοφίαν.

1746. Paraphr. τῆς Σφ. ἀναμνησκεις τὸ κλέος; Cf. 835.

1747. ἄπαγε Hesychius παῦσαι, whence the Latin *apage*: on the participle after verbs signifying *to cease*, see Med. 715. Schol. ἀποχάρει, πέπαινο, καὶ παράλιπε λέγων τὰ ἐμπροσθεν εὐτυχήματα, δυστυχημάτων παρόντων.

1753. ἀπαρθένευτα for the adv.—*as: not as becomes a virgin: see above, 91.*

εὐκλεᾶ με θήσει.

τάλαιν' ἐγὼ σου ξυγγόνου θ' ὕβρισματάων,
ὃς ἐκ δόμων ἄθαπτος οἴχεται νέκυς,
μέλεος' ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,
σκοτία γὰ καλύψω.

1760

Οι. πρὸς ἡλικας φάνηθι σάς.

Αν. ἄλῃς ὀδυρμάτων ἐμῶν.

Οι. σὺ δ' ἀμφὶ βωμίους λιτάς—

Αν. κόρον ἔχουσ' ἐμῶν κακῶν.

Οι. ἴθ' ἀλλὰ Βρόμιος ἵνα γε σηκὸς
ἄβατος ὄρεσι Μαινάδων.

1765

Αν. Καδμείαν ᾧ

νεβρίδα στολιδωσαμένα ποτ' ἐγὼ

θίασον Σεμέλας

ἱερὸν ὄρεσιν ἀνεχόρευσα,

1770

χάριν ἀχάριστον εἰς θεοὺς διδοῦσα;

1757. ἐγὼ without σου Ald. ἐγὼ γε Grot. ἐγὼ δὲ Barnes and King, from what source I know not; for K. has ἐγώ γε. I have followed Musgrave. Brunck has edited ἐμῶν τε. Porson. ξυγγόνου ὕβρισματάων, insult offered to my brother, as Soph. *Ced. C.* 631. τίς δ' ἦν' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ τοιοῦτος, goodwill towards such a man. See *Matth. Gr. Gr.* § 313.

1758. νέκυς ἄθαπτος οἴχεται Ald. and the greater part of the Mss. But the other arrangement is in Grotius, K. L. Porson. Paraphr. ἐξεβρίφη ἄθαπτος: the figure Litotes: see *Med.* 136.

1759. κατθανεῖν many Mss. But καὶ θανεῖν, Ald. C. J. and others, as Grotius has given it. Porson. Cf. O. rest. 301.

1762. ἄλῃς ἔχουσα Ald. erroneously for ἔχουσι, and that from a gloss which all Mss. reject: ἐμῶν Ald. and by far the greater number of copies; ἐμοὶ some and C. as a various reading; ὀδυρμῶν ἐμῶν Eust. *Il. E.* p. 554, 33 = 421, 4. Porson.

1763. σὺ δ' ἀμφὶ β. λ., ἔχε appears to be the ellipse, have recourse to supplications at the altars: it is supplied in *Æsch. S. c. Th.* 99. πότε, εἰ μὴ νῦν, ἀμφὶ λετὰν ἔχομεν; Xen. *Cyrop.* v. 5, 44. ὁ μὲν Κλυζάρης ἀμφὶ δεῖπνον εἶχεν.

1764. κόρους and again Μαινάδος Ald. Grot. contrary to most Mss. Porson. The nomin. to ἔχουσιν is οἱ βωμοὶ to be supplied from βωμίους: see *Hec.* 22.

1765. "Semeles in monte Cithærone delubrum appellatur σηκὸς ἄβατος, ad quod nemini nisi qui Bacchi mysteriis initiatus erat, aditus patebat: cf. *Bacch.* 10. Ceterum Pausaniæ ætate ruinas etiam ostendebant thalami Semeles: τοῦτον δὲ, inquit, καὶ ἐς ἡμᾶς ἔτι ἄβατον φυλάσσουσιν ἀνθρώποις: *iz.* 12. p. 734. Kuhn." Schutz.

1767. φ, in honor of whom, i. e. Bacchus, to be supplied from Βρόμιος: thus *Virg. Geo. i.* 344. Cui (sc. Cereri) tu lacte favos et miti dilue Baccho.

1771. ἀχάριστον Aldus and certainly most of the Mss. Grotius has given

Οι. ὦ πάτρας κλεινῆς πολῖται, λεύσσει, Οἰδίπους ὄδε,
 Σφιγγὸς ὃς μόνος κατέσχον τῆς μαιφόνου κράτη,
 νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός.
 ἀλλὰ γὰρ τί ταῦτα βρηνῶ, καὶ μάτην ὀδύρομαι;
 τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.

Χο. \ ὦ μέγα σεμνὰ Νίκα, τὸν ἐμὸν 1777
 βίοτον κατέχοις,
 καὶ μὴ λήγοις στεφανοῦσα.

ἀχαρῶν, which K. and the second Leyden exhibit; δοῦσα K. Porson. "Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χαρῶν ἀχάριτον dipodiam conficiunt trochaicam. Diversæ sunt ejusdem adjectivi formæ ἀχάριτος et ἀχάριστος, ut ἔγνωτος et ἔγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος." Elmsl. Iph. T. 566. Æsch. Cho. 36.

1772. This line and the following Brunck, in compliance with the judgment of Valck., has discarded as an interpolation from Soph. Œd. T. 1524, 5. But, I confess, the sentence appears to me too abrupt, if both are taken away, and you begin with Σφιγγὸς ὃς μόνος κ.: (thus Barnes for "Ὁς μόνος Σφιγγὸς κ.") I should prefer therefore to retain one, considering that the other, having been first written in the margin from the parallel passage in Sophocles, afterwards crept into the text: ὃς τὰ κλεινὰ αἰνίγματ' ἔγνω (l. ἔγνω) καὶ μέγιστος ἦν ἀνὴρ. In the former verse I have given κλεινῆς for κλεινὸν from the Paraphr. D. and the second Leyden. λεύσει Ald. λέσσει some copies. Porson.

1774. ναῦ δ (sic) Ald. The greater part of the Mss. omit δ': οἰκτρὸς twice Aldus, with the omission of αὐτὸς,

contrary to Mss., some of which have οἰκτρῶς. In the ed. of Grotius οἰκτρὸς, αὐτῆς. Scaliger noted οἰκτρὸς, αὐτὸς. Porson. Scholefield proposes to remove the comma after ἄτιμος: which agrees with the exposition of the Paraphr. νῦν αὐτὸς ἄτιμος οἰκτρὸς ἐξελαύνομαι: αὐτὸς for ὁ αὐτὸς would be more emphatic; Musgrave's translation has *idem*. According to the received punctuation, αὐτὸς appears to mean *alone, solitary, deserted*; it stands for *μόνος* above 493. 1245. but in a different acceptance, as we should say, *to keep a thing to himself, to do a thing by himself*, instances which do not bear out the sense in which it is here taken.

1775. ἀτὰρ without ἀλλὰ Ald. and some Mss.; but Grotius and other Mss. ἀλλὰ γὰρ, and thus J. omitting τί. Barnes rightly compares v. 393. above. Porson.

1777. "The prize of Tragedy was originally a goat. In later times the successful poet was simply rewarded with a wreath of ivy. To this practice Euripides adverts in the invocation with which he closes his *Orestes*, *Phœnissæ*, and *Iphigenia in Tauris*. The garland was naturally made of ivy, the favorite shrub of the dramatic deity." Theatre of the Greeks, p. 204.

ADDENDA.

216. περιήρτων Ξικελίας. Hor. Epod. xvi. 41. Nos manet Oceanus circum-
vagus arva beata.

277. Jeremy Taylor v. p. 108. "Every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what Poly-
nices said in the tragedy, when he was unjustly thrown from his father's king-
dom, and refused to treat of peace but with a sword in his hand, *Ἄπαντα γὰρ
τολμῶσι δεινὰ φαίνεται, Ὅταν δι' ἐχθρᾶς τοῦς ἀμείβηται χθονὸς*, 'Every step
is a danger for a valiant man, when he walks in his enemy's country;' and so
it is with us;—every man hath need to fear, because every man hath weak-
ness, and enemies, and temptations, and dangers, and causes, of his own."

315. The distinction between *μαζὸς* and *μαστὸς* is not observed: thus in
Il. E. 393. the former is applied to a goddess: *τλήθ' Ἥρη, ὅτε μιν κρατερὸς
παῖς Ἀμφιτρίωνος, Δεξιτέρῳ κατὰ μαζὸν, ὀϊστῷ τριγυλάχυνι Βεβλήκει*.

404. Jeremy Taylor xiii. p. 470. On Supreme Civil Power: "It were easy
to add here the sentences of the wise heathen to this very purpose; for
though religion speaks loudest in this article, yet nature herself is vocal
enough: but I have remarked some already occasionally, to the same sense
with that of Tacitus, (Hist. iv. 8.) 'Imperatores bonos voto expetendos, qua-
lescunque tolerandos:' so the wisest Romans at least had learnt their duty.
The same also was the sentence of the Greeks: *τὰς τῶν κρατούντων ἀμαθίας
φέρειν χρᾶν*, 'we must patiently suffer the follies of our rulers.' So did the
Persians: 'quamvis crudelibus, æque Paretur dominis,' (Claudian Eutrop. ii.
480.) 'though the lords be cruel, yet you must obey them as well as the
gentle.' I conclude. Many supreme princes have laid aside their kingdoms,
and have exchanged them for honor and religion; and many subjects have
laid aside their supreme princes or magistrates, and have exchanged them for
liberty and justice. But the one got, and the other lost: they had real advan-
tages; and these had words in present, and repentance in reversion."

414. Cf. Hor. Carm. i. xxiv. At volgus infidum et meretrix retro Perjura
cedit: diffugiunt cadis Cum fæce siccatis amici, Ferre jugum pariter dolosi.

534. Cf. Cic. Off. i. 8. Declaravit id modo temeritas C. Cæsaris, qui omnia
jura divina atque humana pervertit, propter eum, quem sibi ipse opinionis
errore finxerat, principatum.

553. Æsch. S. c. Th. 386. *πρόσβιστον ἄστρων, νυκτὸς ὀφθαλμός*. Thus in
Soph. Antig. 104. the Sun is termed *χρυσέας ἀμέρας βλέφαρον*.

649. *πέσσημα*: King would read *τὸ σῶμα*: as in Eur. Bacch. 600. *ἔλκετε
πεδόσσε τρομερὰ σώματα*. Cf. Ovid. Met. iii. 11. Bos tibi, Phæbus ait, solis
occurrer in arvis, *Nullum passa jugum, curvique immunis aratri*.

796. *πολύμοχθος*, causing many troubles: in Soph. Œd. C. 162. *πολύμοχθ'
ἄλλατα*, it has a passive sense, suffering many troubles.

835. "There was a branch of his (Dr. Parr's) learning, of which he threw out a great deal in conversation, I mean that respecting the structure and philosophy of the Greek language.—As an instance, I would mention the manner in which he used to trace the comparative and superlative in many words, as in κάλλος, καλλ-ίων, going on to a greater degree of beauty, κάλλιστος, coming to the stand-still of beauty. Again, καλός, καλο-τερος, another and greater degree of beauty, and then καλο-τατος, again a form of ἴσημι." Parriana, by E. H. Barker, Esq. Vol. I. p. 508.

930. "Præteritum πέφυκα apud Tragicos adhibetur de iis etiam, quæ a natura ita comparata sunt, ut ea fieri oporteat. Proxime quidem huic sensui respondere videtur Latinum oportet, et in nostro idiomate, I ought, it ought, they ought. Exemplis adductis, hæc admodum rara significatio intellectu fit facilius. Soph. Antig. 688. B. σοῦ δ' οὐκ πέφυκα πάντα προσκοπεῖν, κ. λ. Scholiastes hic variam lectionem commemorat, (e vera forsan male intellecta) σὺ δ' οὐκ πέφυκας, sed optime Brunckius vulgatam vertit, *mei officii esse existimo*. Eur. Phœn. 930. P. ἄπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν. Valckenærius, hac lectione parum contentus, malit εἴπερ πέφυκε, aut etiam, ἄπερ πέπηνγε. Sed, opinor, stabit vulgata, et hunc sensum præ se feret, quæ officii tui ratio postulat, aut, quæ fieri oportet. Vide alios VV. DD. in loc. qui sensum τοῦ, πέφυκε, mihi videntur minus percepisse. Ion. ult. εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, Οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὐποτ' εὖ πράξειαν ἂν. Barnes vertit ὥσπερ π, ut digni sunt: mihi potior videtur, *sicuti oportet*. Hanc locutionem tractat etiam Vigerus [Seager's Viger Abridged, c. v. §. 14. r. 4.] sed aliquantum diverso more." Maltby, v. Φύω.

961. Cf. Hor. Od. II. 8, 21. Te suis matres metuunt juvenis.

1231. See Kidd on Horace Serm. ii. 7, 115.

1400. λόγχην ἐνώμα στόματι: here στόμα must mean the edge or rim of the shield: as above 1182. εἰς ἄκρον στόμα Πύργων ἀκοντίζοντας. If the eye alone was visible, it was useless to aim at the mouth. The Schol. to obviate this difficulty says, ὄμμα δὲ φησὶν ἀπὸ μέρους τὸ πρόσωπον: but it is not probable that more of the countenance was exposed than necessary.

1474. Cf. Æn. v. 450. Consurgunt studiis Teucris et Trinacria pubes; It clamor cælo.

QUESTIONS.

Distinguish between *ἀστήρ* and *ἀστρον*.

What peculiarity has been noticed in the opening of the plays of Euripides?

Exemplify the pleonasm in this line :

ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος.

Explain and illustrate the word *ἵπποβουκόλοι*.

To what people does Eustathius attribute the verb *ἐπιζαρέω*?

Illustrate the periphrasis *κλεινὴν Πολυνείκους βίαν*.

What is observed on the forms *κλείθρον* and *κλῆθρον* &c.?

State Dawes' canon respecting the government of the particles *ἵνα*, *ὅφρα*, *μή*, *ὅπως*, *ὥς*, with Tate's comment.

What difference is remarked between Euripides and Sophocles with respect to the character of Polynices?

In what sense is *πολλὴν ἀσπίδα* used in v. 76? Give similar instances.

What is remarkable in the addresses to the Deity in Euripides?

What tenses of *ἵστημι* have an active, and what a neuter signification?

Give instances of the imperf. used for the present in Greek and Latin.

Define *σάκος* and *ἀσπίς*.

With what limitations do the tragic writers prefix the article to proper names?

What number of children are attributed to Niobe by Homer, Hesiod, Euripides and Ovid?

Give instances of *χρῆμα* forming a periphrasis.

Distinguish between *ἀλλήλαις λέγουσι* and *ἀλλήλας λέγουσι*.

State the force of *ἵνα* with the indicative.

What sea does Eurip. intimate by *Ἰόνιον κατὰ πόντον* v. 215?

Explain the peculiarity in the construction of this passage : *περιρρύτων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας*.

Trace the descent of Eteocles and Polynices from Io.

To what verb is εἶσομαι referred in Attic writers?

Give instances of the *nominativus pendens*, and the use of the *abstract* for the *concrete*.

On what principle does Porson adopt the reading in v. 300. γοινοπετεῖς ἔδρας προκίτνῳ σ'?

By what actions was grief usually indicated on the death of friends? Give illustrations from this and other plays.

Cite analogous constructions to ἀπεπλος φαρέων λευκῶν in v. 334.

What is the sense of ἀπήνας ὀμοπτερον in v. 338?

Explain the expression λόγοισι χαίρει v. 371.

What observation does Porson make on the reading in v.

372. οὕτω δὲ τάρβους εἰς φόβον τ' ἀφικόμεν?

Illustrate the expression σκότον δεδοκώς.

Supply the ellipse in δούλον τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.

In τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεῶν, what various reading is noticed, and how accounted for by Valck.? Quote Cicero's reference to this line.

On what grounds is the compound ξυνασφεῖν objectionable?

State the force of ἄν in v. 412. ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἰτ' οὐκ εἶχον ἄν.

Give Valck.'s and Porson's interpretation of v. 414. εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῇ.

What does the formula ἦν ταῦτα imply?

Point out the interrogative force of δῆτα.

Relate the adventure by which Polynices became allied to Adrastus.

Notice the peculiarity in the expression διαλλάξασαν ὁμογενεῖς φίλους.

Explain the construction τάσων ἐπέσχον πόλιν.

Illustrate the government in τόνδ' εἰσεδέξω τειχέων.

To what rule is μνεία an exception with regard to quantity?

State the principle on which the construction of the nominative or accusative preceding the infinitive depends.

Give instances of the opposition between ὄνομα and ἔργον.

What is the government of verbs signifying to love, to desire, &c.?

What objection does Elmsley urge to the metre of this line : ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφν.

Specify the force of εἶτα in the commencement of a sentence.

What force does the particle ποῦ sometimes convey?

Distinguish between ἱστάναι and ἱστασθαι τρόπαιον.

State the initiatory ceremonies usually observed in sacrifices.

What is remarkable in the quantity of ἀπότροποι in v. 595. ὦ θεοί, γένεσθε τῶνδ' ἀπότροποι κακῶν?

State Elmsley's objections to the orthography of ἀνάλωται.

Give the correct translation of the expression τὸν ἐμὸν οἰκῆσω δόμον.

What case is πατρίδ' in v. 614. τίς δ' ἂν κλύοι σον πατρίδ' ἐπεστρατευμένον;

What deities were designated as θεοὶ λευκόπῳλοι?

Adduce examples of the play on the v. χαίρω.

Translate and illustrate the formula αὐτὸ σημανεῖ.

To what deity, and in what part of the Grecian stage, was an altar erected?

Mention instances of the play on proper names, Polynices &c. in the tragedians and other writers.

Illustrate by examples the enallage in δεργμάτων κόραισι.

What is the ellipse in v. 714. ὡς εἰς λόγους ξυνῆψα Πολυτεῖκε μολῶν?

State Valckenaer's observation on the construction of v. 717. ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν.

What peculiar usage has the article in interrogations?

What is the government of verbals in —τέον?

Supply the ellipse in the line ὡς οὐ καθέξω τείχεων ἔσω στρατόν.

What similar ellipse is usual after βούλομαι and νολο?

Give parallel instances of the idiom προκρίνας οἵπερ ἀλειμώτατοι.

What case is usual after σφάλλεσθαι?

To what figure is οὐκ ἄγαν σφ' ἐπήνεσα v. 776. referred?

What is objectionable in the reading of this line, ἐν δ' ἡμῖν ἄργόν ἐστιν, εἴ τι θέσφατον? How is it corrected?

In v. 782. δξοντα πέμψω δεῦρο Τειρεσίαν, Valck. and Porson have preferred λαβόντα. State the objections to this emendation.

Illustrate the force of παρὰ in composition.

In what meaning do στέφανος and corona coincide?

Explain the metaphorical use of ὄμμα in Ἀρτέμιδος χιοιότροφον ὄμμα Κιθαιρών.

What sense does ὕνειδος sometimes bear?

Exemplify the usage of the prep. ὑπὸ in λύρας ὑπο πύργους ἀνέστα.

Specify the various conjectures that have been proposed in v. 861. ὡς πᾶσ' ἀπήνη, ποῦς τε πρεσβύτου φιλεῖ κ. τ. λ.

Show by dates that Euripides appears to be guilty of anachronism in his reference to the war between Erechtheus and Eumolpus.

What is the difference in the quantity of *γέρα* in Attic writers and Homer?

State the uses and consequent variation in the quantity of *ἀρά*.

Do the tragic writers admit the hiatus after *τί*?

Why is *Κάδμω* to be preferred to *Κάδμον* in v. 948. *Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων*?

What peculiar meaning does *πῶλος* bear in tragic writers?

What is frequently the force of the participle present?

Why does Porson prefer *ἀπαλλαχθεῖς* to *ἀπαλλαγεῖς*?

Distinguish between *οὔκουν* and *οὔκοῦν*, *πολυφθόρος* and *πολύφθορος*.

What is the quantity of *ἐρυμα*?

In what sense is *συγγνώμην ἔχειν* used in the Phœnissæ, and what is its usual meaning?

Explain the use of the particle *μά*.

Point out and illustrate the peculiarity of construction in *φοιτάσι πτεροῖς*.

To what dialect is *πεδαίρουσα* to be referred? Instance similar forms.

Illustrate from both Greek and Latin writers the construction *ἀσμένοισιν ἦλθες ἡμῖν*. In what writer is it supposed to be of most frequent occurrence?

By what peculiarity in their armour are the Argive army distinguished in the tragedians?

Specify the devices on the shields of the seven chiefs. Notice the discrepancies relative to them in *Æschylus*.

How does Porson punctuate this passage? *δεξιᾷ δὲ λαμπάδα Τιτὰν Προμηθεὺς ἔφερεν ὥς πρήσων πόλιν*. What objections have been urged against his opinion?

State the difficulties with respect to the seven gates of Thebes in the accounts of the principal authors.

Give instances of the peculiar application of the term *κυβιστητήρ* in Homer.

What is the use of the pronoun *νιν* in the tragedians?

How would you translate *ξέσθ' ἐνηλάτων βάθρα*? Give the derivation of *ἐνήλατα*.

Exemplify and explain the usage of the verb *ἀπολαῦσαι*.

How are verbs of the same form as *δρασίω* deduced? To what class of Latin verbs do they correspond? Are they numerous in Greek?

Supply the ellipse in v. 1232. :

τί μ' οὐκ εἶσας ἐξ εἰαγγέλου

Φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά ;

and give parallel instances.

Eurip. Phœn.

N

Give the derivation of ἐπιρρόθew.

State the observations usually made on the flame of the sacrifices.

On what grounds does Porson restore κἀπαθλα for καὶ τᾶθλα in v. 1277?

Illustrate the construction δίδυμα τέκνα, πότερος.

Explain the scansion of v. 1327. φόνος ἔνεκεν Ἑριννύων.

How do *λέναι* and *ίέναι* differ in sense and quantity?

State the quantity of *άνία* and its derivatives.

Which of the two forms *ειδοίης* and *ειδείης* is correct, and why?

Distinguish accurately between *πῶς καὶ* and *καὶ πῶς*.

Is there any evidence that trumpets were in use in the heroic ages? Who were the *πυρφόροι*?

Give the meanings of *ψάω*, *ψάύω*, *ψαίρω*.

Under what limitation is *ὥς* used for *eis* and *πρός*? Give the oldest instance.

On what principle is *κεῦ πῶς* faulty? Is *κάει* correct?

What character is attributed to the Thessalians?

Produce examples of participles passive with an accus.

What canon is violated by the line, καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ?

State the distinction between the gen. and accus. absolute.

Explain the idiom *ἀβρὰ παρηίδος*.

What colored robes were usually worn by females? Instance some allusions.

Cite instances from Latin writers of the usage of nouns similar to *ἡγεμόνευμα* for *ἡγεμών*, *δούλευμα* for *δοῦλος*.

Explain the idiom in *μονομάτορος ὀδυρμοῖς ἐμοῖς*. Give analogous examples from Latin writers.

What is the termination of nouns compounded of *μήτηρ* and *πατήρ*?

How are the compounds of *ποῦς* declined?

How is *ειλεν* deduced?

State Porson's canon respecting the usage of the particle *γε* with *ἀλλὰ μήν* &c., and explain the principle on which it is founded.

Give Porson's reasons for preferring *τὴν ἰουσαν ἡμέραν* to *ἐπιούσαν*.

What is the quantity of *άνηρ* in Attic writers?

Distinguish between the genitives *Δαναΐδων* and *—ῶν*.

In what sense is *στέργω* used in tragic writers?

Vindicate the idiom *ἄθλοισι παρθένων*.

Why is *τλᾶς* and not *τλᾶς* read by Porson?

Explain the invocation with which the *Medea* terminates. In what other plays does it occur?

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